

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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be addressed to PHILEMON CANFIELD, post paid.

From the Baptist Repository.
CONDITION OF AMERICAN BAPTISTS.
EVILS OF NEGLECTING TO PROPERLY SUPPORT THE
MINISTRY.

All who believe the divine origin of Christianity
will readily admit that the ministry is a vocation
second to none in dignity and usefulness,
in labors and responsibilities. And yet it is
questionable whether the ministers of any com-
munion in this country, are as well rewarded as
men in other professions, like Physicians, Law-
yers, and teachers in Colleges and Academies.

In the Baptist denomination, the instances are
rare in which its ministers are as well supported
as those with equal qualifications in most other
communities. We have asserted in a former
number, that there is an utter fault in the de-
nomination in neglecting to suitably support its
ministry; and if the principle is admitted, that
ministers are entitled to such a reward for their
services as their talents and industry would pro-
cure in any other employment—no one ac-
quainted with the case will doubt the truth of
the position. With few exceptions, those of
them who are educated might greatly improve
their pecuniary circumstances by becoming
teachers, or entering into some other business.

Baptist ministers who devote themselves to the
work, receive generally a less reward than me-
chanics, and it should be considered, that, prob-
ably one half of the ministers in the denomina-
tion receive no stated salary at all, the scanty
pittance afforded them being the precarious do-
nations of individuals acting without system
and without concert.

The evils of this state of things are numerous,
and some of them of great magnitude. And
while some of these will be considered, we
earnestly solicit the particular attention of all
those who are desirous of the permanent and
increasing prosperity of the denomination.

The deleterious influence of such neglect is
seen in relation to candidates for the ministry,
affecting the number and the qualifications of
ministers. It has a tendency to prevent proper
persons from entering the ministry. Our views
of the nature of a call to preach, which have
been given and need not be repeated, evince
the fact, that while some wrongly intrude them-
selves into the ministry, others wrongly neglect
to preach the Gospel. Now, it is known that
many hopelessly pious parents have expressed
a strong reluctance to have their sons engage in
the ministry, in view of the almost certain pov-
erty which that profession will entail upon them.

And it would not be remarkable if the
young men themselves should feel the force of this
objection, and if, wholly unperceived by them-
selves, it should bias their judgment in settling
the question of duty, when comparative ease
and competence are on the one hand, and
labor, responsibility, and poverty on the other.

True, higher and holier motives should influence
men in such a case, and I hope that ordinarily
they do so; but we are aware that the heart is
deceitful, and an interest blinds the judgment; and
we contend that in this case, a young man is
placed in an unfortunate circumstance for a right
decision. But this neglect perhaps still more
injuriously affects the future ministry by dis-
suading a young man, who from the best mo-
tives has determined to give himself to the min-
istry, from obtaining a suitable education for
the work.

What inducement has such a young man
to submit to years of painful study, to brook much
opposition, to suffer much from grinding poverty,
or to expend his moderate patrimony; while instead of any human pro-
spect that he shall receive the least advantage
from the sacrifice, he may probably apprehend
that such education will prove, not a recom-
pensation, but a serious obstacle to his accept-
ance and future success? To say the very least,
there is wanting in the case of such a
young man one of the powerful motives which
stimulate the young to cultivate the mind by
education as a preparation for future usefulness.

It is also worth the inquiry, whether this
neglect to duly support the ministry, has not in-
directly tended to encourage the introduction
of improper persons into the ministry. The
churches have rightly judged that no lucrative
motives could induce men to wish to enter the
work, but they have neglected to inquire whether
some other sinister motive may not have done
it. Fame is perhaps as powerful a motive of
human action as money, and there is always
a degree of reputation which attaches to the
ministerial office and character. A young man,
who mortally dreads bodily and mental exertion,
may think the ministry a cheaper way to the
object of his groveling ambition, than any other
employment. It is probable that the mis-
taken notion respecting a call to preach, has
contributed to aid the introduction of improper
candidates; for supposing this to be a mysteri-
ous business about which they tacitly acknowl-
edge their inability to judge, they lest they
should sacrilegiously reject one whom the Lord
had sent, take what they deem the safe course,
and give their approbation, with little inquiry
into qualifications. Whether we have rightly
judged of the cause or not, it is certain that in
many churches, almost any one gets into the
ministry who desires it; and that as a conse-
quence, a large number are found in that sa-
cred office, who exhibit no proper qualifications
for the work, and are a mere dead weight upon
the church. They are in the way of better
men, and commonly oppose all improvement of
the ministry under the specious pretence of pre-
serving evangelical purity, but really because
they very sagely judge, that if more intelligent

men are introduced into the ministry they will
be eclipsed and their factitious consequence
diminished.

Such are some of the deleterious prospective
effects of neglected ministerial support on the
future ministry. An examination will show
still more numerous and more injurious effects
on those who are actually engaged in the sacred
work. Such examination will be attempted in
a future number.

The following condensed view of the religious de-
nominations in this country, is copied from the Ba-
ptist Annual Register.

Regular Baptists in America.	Asso- ciated Churches.	Other Denominations.
United States and Territories, New England, New York, Middle States, New Brunswick, Canada, &c.	3,922	3,922
Other States of America, Six Principles, Free Will.	3,922	3,922
Grand Total	7,844	7,844

A table in this paper of 1822, gives the fol-
lowing as the state of the Baptists in the United States at that
time. It will be seen that the number of commu-
nicants is nearly doubled since that period. Associations,
169; Churches, 322; Ministers, 1822; Baptized,
13,109; Total number, 212,599.

BRIEF VIEW OF OTHER DENOMINATIONS
IN THE UNITED STATES.

Orthodox Congregationalists of New England.

MAINE.—Nine district conferences, 172 churches,
111 pastors, 61 vacant churches, 2,700 additions in the
year ending June 30, 1832; 13,000 members. Con-
nected with the churches there are about 1,500 Sab-
bath school scholars. There are in all the towns in
Maine 14 or 15 temperance societies. Next meeting
of the General Conference at Portland, June 25, 1833.

NEW HAMPSHIRE.—Twelve Associations, 152
churches, 117 settled ministers, 35 vacant churches,
10,000 communicants, 3,133 additions in 1831—2.
Next meeting of the General Association, at Keene,
September 3, 1833.

VERMONT.—Thirteen Associations, 210 churches,
124 ministers, 5,620 additions in the year ending Au-
gust 1, 1832; 2,633 members. One of these 13 as-
sociations is in Essex county, N. Y. Next meeting, at
Royalton, September 10, 1833.

MASSACHUSETTS.—Twenty-two Associations, 283
churches, 2,522 ministers, 7,019 additions in
1831; 1,531; Sabbath school, class 34,119. Next
meeting at Dorchester, June 25, 1833.

RHODE ISLAND.—Ten churches, ministers about the
same number, communicants 12 or 13,000. Next
meeting of the Evangelical Association, June 11, 1833.

CONNECTICUT.—Twelve associations, 226 churches,
190 settled ministers, 7,007 additions reported, prob-
ably from 8,000 to 9,000 were added to the churches.
During two or three of the last years 30,000 persons
joined the temperance societies. Next meeting of the
Association at Brooklyn, June 18, 1833.

NEW JERSEY.—Sixty-nine associations and confer-
ences, 1,059 churches, 109 pastors, 27,252 additions, and
14,000 communicants.

General Assembly of the Presbyterian Church.

This body has under its care 21 Synods; com-
prising 110 Presbyteries, 2,381 congregations, 1,730 or-
dained bishops, 205 licentiates, making 1,935 preach-
ers of the Gospel; 220 candidates for the ministry,
and 217,348 communicants. Of these communicants,
34,160 were added during the last year, on ex-ami-
nation and the profession of their faith, and 6,396 by
certificates, making a total of 40,556 additions. In
the same period the baptisms reported were 9,650
adults, 13,246 infants, and 1,806 not distinguished.

The total sum of funds reported as having been con-
tributed during the year for various benevolent and
contingent purposes, was \$137,893.39. The increase of
the body during the past year has been, in synods 1;
in presbyteries 6; in churches 13; in ordained bish-
ops 146; in communicants 35,331. Since the last an-
nual report 21 ministers of the Gospel in the Presby-
terian church have departed this life.

The General Assembly meets annually in the city
of Philadelphia on the third Thursday in May. Rev.
Ezra A. Ely, D. D., Third Clerk, 144 south second
street, Philadelphia.

Protestant Episcopal Church.

Total, 12 bishops, 596 clergymen, 922 congregations,
and 500,000 population.

Methodist Episcopal Church.

Total, 21 conferences, 112 districts, 542,593 members,
of whom 472, 64 are whites, 7,337 are colored, and
2,412 are Indians; 2,057 travelling preachers, 143 su-
perannuated preachers; total preachers 2,201; in-
crease of members this year (as reported in 1832),
3,479; increase of travelling preachers 190; number
of deaths of travelling preachers 13.

Church of the United Brethren in the United States.

Total, 24 congregations—each congregation is pro-
vided with a church—members including children
about 5,745; communicants estimated at 4,000; min-
isters 33, of whom four have the charge of literary in-
stitutions. Besides these, a missionary and his assist-
ant reside in the Cherokee country. The present
number of pupils in the boarding schools of the
Brethren, is about 300.

Reformed Dutch Church.

Total, 16 classes; 190 churches; 132 pastors;
15,619 families; 79,560 population; 20,186 com-
municants. The next meeting of the General Synod is
to be held in the city of Schenectady, on the first Wed-
nesday of June, 1833.

Associate Presbyterians.

Total, 9 presbyteries; 73 ministers, 150 congrega-

tions; 3,962 families; 12,033 communicants; 1,573
catechumens. The next meeting (the thirty-second)
of the "Associate Synod of North America," is to be
held at Canonsburg, Penn. on the first Wednesday of
October, 1833.

German Reformed Church.

Total, 160 ministers; 602 churches or congrega-

tions; 17,368 communicants.

New Jerusalem Church.

The fourteenth General Convention was held in
Boston, August 16, 1832. Total, 30 ministers, 25
congregations, and 5,000 population.

Evangelical Lutheran Church.

Total, 7 synods, 205 ministers, 1,200 congregations,
44,556 communicants.

Other Denominations.

Unitarians, 130 churches, 150 ministers, 160,000
population. Cumberland Presbyterians, 60 ministers,
100 congregations, 10,000 communicants. Friends,
400 congregations and 20,000 population. Various
sects of Baptists not included in the preceding tables,
400 ministers and 700 churches or congregations.—
Shakers, 45 ministers and 15 churches or cong-
regations. Universalists, 400 ministers, 600 churches or
congregations, 3,000 or 4,000 communicants. Associ-
ated and other Methodists, 350 ministers, 35,000
communicants, 175,000 population. Roman Catho-
lics, 500,000 population.

BAPTISTS THROUGHOUT THE WORLD.

ENGLAND.

The annual meeting of the ministers and members
of the Baptist denomination, was held in London,
June 20, 1832. A report was read by Mr. Belcher,
who had been appointed to draw it up, respecting the
state of religion in the denomination at large. It pre-
sents a comparative view in 40 counties, of the church-
es in 1793 and 1832. The number of churches in
1793 was 312—of pastors 306. In June 1832 there
were 92 churches, and 768 pastors. The Lancashire
and Yorkshire Association comprises 51 churches, and
3,678 members. If we calculate 72 members as being
the average number in each church, which is true in
relation to the association just named, the Particular
Baptist communicants in England will amount to a
fraction over 66,000. Their principal institutions for
the extension of the knowledge of Christ are as fol-
lows:

The Baptist Fund, established in 1717, for the pur-
poses of affording aid to the poorer churches in the
country, of educating pious young men for the min-
istry, and of furnishing ministers with books. To
these important objects it continues to devote about
\$1,000 annually.

Academies.—That at Bristol has existed ever since
the year 1770; the other three—at Bradford, Stepney,
and Abergavenny—have all originated within the last
thirty years. Together they devote about \$17,700 per
annum, to the great object. It is supposed that not
less than 330 ministers, who were educated at these
academies, are now laboring in different places as pas-
tors of churches.

Besides these, the Baptists in England sustain the
Foreign, Home, Irish, and Continental Missions, and
the London Building Fund, at an expense of \$99,000
per annum.

The Baptist Home Mission Society had, during
the year ending June 1832, nearly 100 agents engaged
in publishing the glad tidings that bring glory to God
in the highest, and on earth peace, good will towards
men.

The origin of the Baptist Continental Society is of
recent date. Its first annual meeting was held in
London June 22, 1832. Another Continental Society
is known to have existed for several years, but its
operations have been notoriously fettered by the
adoption of a plan of proceeding which has precluded
many important and scriptural methods of exe-
cution, and restricted the efforts of its agents almost entirely
to the simple publication of the Gospel. Our Eng-
lish brethren, believing that a society which would
effectively operate in spreading the Gospel, should
have missionaries qualified to administer ordinances
and establish churches, believed it to be their duty to
organize this new one; and though their primary
aim will constantly be to win souls to Christ, yet they
deemed it their duty, on every fit occasion, to inculcate
their peculiar sentiments with an unfettered free-
dom.

The Baptist Irish Society has been in existence 15
years. Through its instrumentality, it is computed
that over hundred thousand children and adults have
been instructed to read the Holy Scriptures. It sup-
ports at the present time 91 week day schools, contain-
ing upwards of 9,000 poor children, principally Roman
Catholics, and from 20 to 30 evening schools for adults,
which averaged during the last winter 700 in attend-
ance. The Society has employed for a considerable
period about 50 Irish Scripture Readers, some of
whom are devoted entirely to the work, and others are
employed on Lord's days only. Six English ministers
superintend the schools and Scripture Readers, and
preach the Gospel in extensive districts. The ex-
pense of these various and interesting operations aver-
ages annually upwards of 13,000 dollars, for which
the Society is entirely dependent on voluntary con-
tributions. Rev. Stephen Davis, collecting agent for
the Society is at present in this country. His labors
among the churches have been very acceptable, and
his solicitations for pecuniary aid have been liberally
met.

Baptist Foreign Missionary Society.—The opera-
tions of this Society in the Island of Jamaica have
been already noticed. Its missions in the East Indies
are exhibited in the annexed table:

STATIONS. MISSIONARIES.

Calcutta, Circular Road, William Yates,

Do Lal Bazar, W. H. Pearce,

Durgapore, James Penney,

Howrah, W. Robinson,

Banastollah, George Pearce,

Cuttwa, James Thomas,

Soory, W. Carey, Jr.,

Monghyr, J. Williamson,

Digha, Andrew Leslie,

Aginore, William Moore,

Ceylon, C. O. M'ullo, J. Carey,

Java, H. Daniel,

Sumatra, Padang, H. Siers,

G. Bruckner,

N. M. Ward.

Besides the missionaries named in the preceding
table, the Society employs native teachers, catechists,
&c. where such assistants can be made useful, and
suitable persons obtained. There are at least 20
leaders attached to the various churches, who may be
regarded as usefully performing the work of catechists.

This Society has another station in America at
Belize, Honduras. Rev. Joseph Bourne, missionary.
The annual expense of this station, including that of
Rev. Joseph Burton, at Vancinoneal, is \$1,300. The
annual expense of the Jamaica missions is about
\$18,000, and that of the East Indies \$16,000—\$34,000.

Serampore Missions.

In 1827 the brethren at Serampore withdrew from
their friends in England. Some misunderstanding
had existed between them, in reference to the tenure
on which the premises at Serampore were held, the
college which the brethren had there erected, chiefly
for literary objects, and the support required for the
outstations, connected with Serampore. A protracted
correspondence took place, at different times, in
March 1827, a final and amicable separation took
place. The Serampore brethren have now 13 sta-
tions—Serampore, Dum-Dum, Barpore, Jessore,
Bursaul, Dacca, Assam, Chittagong, Arracan, Di-
nagapore, Benares, Allahabad, and Delhi, with seven
subordinate stations. There are 17 European and
Indo-British missionaries, and 15 native preachers;
46 persons were received into communion in 1829.—
The annual expense of the missions is about 15,000
rupees, (\$7,500). The college at Serampore is in a
flourishing state. Its annual expense is not included
in that of the missions. Translations of the Scrip-
tures into several of the more important languages of
the East, have been made by the Serampore mission-
aries.

London Baptist Building Fund.—The English
Baptists, who associated more than seven years since
in the business of assisting poor churches to build
houses for public worship, have paid for this object
since December 1829 the sum of \$8,333 for 32 cases in
which assistance had been requested.

WALES.

In 1801 there were in Wales 53 Baptist churches,
which contained an average of more than 1-0 mem-
bers each. During the four subsequent years there
was a very great increase of churches and members,
and for two or three years past very large additions
have been made to the churches. The churches gen-
erally are comparatively large. In 1801 one of them,
called the Trefgar, contained about 1,400 members.

In 1770 the Welsh Association, which had existed
39 years, was divided into three associations. In
1831 the whole number of churches in connexion
with these associations was 224, and that of settled
pastors was 20. Besides these there are several other
Baptist churches in Wales. According to the best in-
formation we can obtain, there are at the present time
in Wales 250 Baptist meeting houses, and about as
many other stated preaching places for lectures on
Sunday and week day evenings, which are regularly
supplied with the preaching of the Gospel by Baptist
ministers, not once a month, but every week, and in
some places three or four times a week, besides Lord's
days.

This is owing not only to the number, but also
to the diligence of the Welsh preachers, and to a plan
which is there adopted to defray their travelling ex-
penses, as well as an acknowledgment of gratitude
from the churches for their labors of love. Although
the Welsh churches do not give much to their minis-
ters, yet an instance has never occurred of their letting
a regular minister in good standing go from them
without giving him something.

The travelling preachers receive a stated sum for
each sermon, so that a man of strong constitution who
can preach twice every day, as John Thomas Evans, John
Ellis, and others do, would receive a considerable
amount for his services. For this purpose the churches
have a fund, or treasury, into which the people cast
their contributions, so that no collection is made when
the minister is present. The whole number of Ba-
ptist communicants in Wales is about 35,000.

General Baptists in England.

The sixty-second annual session of the General
Baptists in England was held at Boston, Lincolnshire,
June 26—28, 1832. The number baptized during the
association year was 55. The whole number of
churches in the academy is 114—members 11,009.—
The Welsh Academy, under the patronage of this
session, the anniversary of the General Baptist For-
eign Missionary Society was held. This Society has
three Mission Stations in India, four missionaries,
and several native assistants. Considerable success has
followed their labors; at one station are 16 commu-
nicants, and 450 scholars.

In 1824 Mr. Benedict, in his History of all Reli-
gions, computes the number of Baptists churches in
Scotland and Ireland at 100—ministers 100—members
12,000.

In Holland, and some other parts of Continental
Europe, there are considerable numbers of Baptists,
probably not far from 400,000 communicants. In the
East, including Burma, there are about 33 churches.
Africa is the scene of Baptist Missions, and on the
south and west coast are several regular, and some of
them large churches. The number of Baptists in the
four quarters of the world may be stated as follows:

America (not including various sects
sometimes denominated Baptists, com-
puted at 350,000) 420,000

Europe, 164,000

Asia, 3,000

Africa, 2,000

Grand Total, 589,000

LANE SEMINARY.

The Third annual report of the Trustees of the Cincinnati
Lane Seminary is just published. The funds of the institu-
tion are represented to be in a very gratifying state. Per-
manent foundations for three theological Professorships have
been secured, and aid furnished for other purposes has en-
abled the committee to engage in the erection of a seminary
edifice of four stories, 100 feet by 40, and two homes for
Professors. An organized class of theological students have
been pursuing their studies under the direction of Dr. Bee-
cher and Prof. sur Buggs, since November last. Mr. Stowe, it
is said, has accepted the appointment of Professor of Biblical
Literature, and will enter on the duties of his office in the
spring. The other instructors are, Rev. N. H. Palsom, Pro-
fessor of Chemistry; and E. Whitney, A. M. Teacher in the En-
glish Department. The Seminary building is upon the plan
of furnishing each student with a private room. The com-
municable has been, to a great extent, furnished from the
arm, with milk and butter, and with all the vegetables ne-
cessary. No tea or coffee is used, and the diet is in other
respects simple and economical, so that board is furnished
at one dollar a week.—Efforts to provide a suitable library
have been to a considerable extent successful.—The institu-
tion is recommended to young men from the older states who
expect to spend their lives at the West, as affording some spe-
cial advantages for qualifying them for the duties of a West-
ern clergyman.

The annual expenses of a student in the the-
ological department are estimated at \$60, for a
residence of 40 weeks. In the literary depart-
ment \$20 is added for tuition.

The manual labor system has been success-
fully pursued. The students labor, on an aver-
age, 16 hours per week; 50 of the best farmers
earned 5 1-2 cents; 23 of the best mechanics,
8 1-2 cents; and seven regularly trained me-
chanics, 12 1-2 cents an hour; making for 40
weeks for the first class, \$35.20—for the second,
\$54.80—and for the third, \$80. Some of the
students have also earned from \$40 to \$60 during
vacation. On this topic we must quote a para-
graph or two from the Report:

The committee have great satisfaction in be-
ing able to state that a strong conviction per-
vades the minds of our young men generally,
as well as their own, that laborious exercise for
three hours per day does not occupy more time
than is necessary to the highest corporeal and
mental energy; that so far from retarding liter-
ary progress, it greatly promotes it; that in-
stead of finding labor to encroach upon their
regular hours of study, they find themselves
able with a vigorous mind to devote from eight
to ten hours per day to intellectual pursuits;
that under the influence of this system, mental
lassitude is seldom if ever known; that good
health and a good constitution, are rarely if ev-
er injured; that constitutions rendered delicate
and prostrated by hard study without exercise,
have been built up and established; that this
system, with temperance, is a sovereign anti-
dote against dissipation and hypochondria, with
all their innumerable and indescribable woes;
that it annihilates the fear of future toil, self-denial,
and dependence; secures to them the practical
knowledge and benefits of agricultural and
mechanical employments; gives them familiar
access to, and important influence over, that
great class of business men, of which the world
is principally composed; equalizes and extends
the advantages of education, and lays deep and
broad the foundations of republicanism; pro-
motes the advancement of consistent piety, by
connecting diligence in business with fervency
of spirit, and by giving countenance to the ex-
plored maxim, "that if any man will not work,
neither shall he eat;" and will bless the church
with such increasing numbers of ministers of
such spirit and physical energy, as will fit them
to endure hardness as good soldiers of Jesus
Christ, and carry the gospel to all who dwell
on the earth.

BELIEF OF A FUTURE STATE.

Infidelity, in its proper form, approaches man
with the declaration that there cannot be a future
state. It affirms, with much apparent argu-
ment, that there can be no satisfactory evidence
of what pertains to a dark, invisible, and dis-
tant world; that the world is incompetent to see
up landmarks along its future course, and that
we can have no certain proof that in that dark
abyss, we shall live, act, or think at all. It af-
firms that the whole analogy of things is against
such a supposition. We have no evidence, it
declares, that one of all the millions who have
died, has lived beyond the grave. In sickness
and old age, it is said the body and soul seem
alike to grow feeble and decay, and both seem
to expire together. That they ever existed
separate, it is said, has not been proved. That
such a desolation and separate existence should
take place is affirmed to be contrary to the anal-
ogy of all other things. That the soul and body
should be united again, and constitute a single
being, is said to be without a parallel fact in oth-
er things, to divest it of its inherent improbabil-
ity.

Now let us suppose for a moment that, en-
dued with our present powers of thought, we
had been united to bodies of far feebler frame
and much more slender dimensions, than we
now inhabit. Suppose that our spirits had been
doomed to inhabit the body of a crawling reptile,
scarce an inch in length, prone on the earth,
and doomed to draw out our little length to ob-
tain locomotion from day to day, and scarce no-
ticeable by the mighty beings above us. Suppose
in that lowly condition, as we contemplated
the certainty of our speedy dissolution, we
should look upon our kindred reptiles, the part-
ners of our cares, and should see their strength
gradually waste, their faculties grow dim, their
bodies become chile in death. Suppose now it
should be revealed to us, that those bodies
should undergo a transformation; that at no
great distance of time they should start up into
new being; that in their narrow graves they
should be seen the evidence of returning life;
and that these same deformed, prone, and de-
caying frames, should be clothed with the beau-
ty of gaudy colors, be instinct with life, be
the earth, soar at pleasure in a new element,
take their rank in a new order of beings, be
vested of all that was offensive and loathsome
in their old abode in the eyes of other beings;
and be completely disassociated from their phre-
nology, habits, and feelings of their former lowly
condition. We ask whether against this sup-
position there would not lie all the objections,
which have ever been alleged against the doc-
trine of a resurrection, and a future state? Yet
the world has long been familiar with changes
of this character. The changes animal nature
undergoes to produce the gay colors of the but-
terfly, have as much antecedent improbability
as those pertaining to the predicted resurrection,
and for aught that we can see, are improbabil-
ities of precisely the same nature. So in a case
still more in point. No two states which revela-
tion has presented, as actually contemplated in
the condition of man, are more unlike than
those of an unborn infant, and of a hoary man
ripe with wisdom and honors. To us it appears
that the state of the embryo, and that of New-
ton, Locke, and Bacon, have at least as much
dissimilarity, as those between man here, and

guine moments. Yet nothing is more familiar to us. So the analogy might be run through all the changes which animals and vegetables exhibit. Nor has the infidel a right to reject the revelation of Christianity respecting a future state, until he has disposed of facts of precisely the same nature with which our world abounds.—Rev. J. Barnes.

NECESSITY FOR THE MEDIATION OF CHRIST.

On this subject I would appeal to the testimony left us by a most distinguished modern philosopher (Dr. Adam Smith): one who possessed great knowledge of the human heart, but unhappily was too little favorable to Christianity; yet viewing the approach of the close of life, he records feelings to which every heart must respond. In the third edition of the *Theory of Moral Sentiments*, second part, the author describes the real feelings of reflecting human nature. It will be recollected that he passed his life among philosophical unbelievers, and evidenced no disapprobation of their opinions; his judgment may, on that account, have the more weight in the argument. He says, "If we consult our natural sentiments (on the subjects of virtue and vice) we are even apt to fear, lest, before the holiness of God, vice should appear more worthy of punishment, than the weakness and imperfection of human virtue can ever seem to be of reward. Man, when about to appear before a Being of infinite perfection, can feel but little confidence in his own merit, or in the imperfect propriety of his own conduct. In the presence of his fellow-creatures he may (even justly) elevate himself, and may often have reason to think highly of his own character and conduct, compared with the still greater imperfection of theirs; but the case is quite different, when about to appear before his infinite Creator. To such a Being, he fears that his littleness and weakness can scarce ever appear the proper object either of esteem or reward; but he can easily conceive how the numberless violations of duty, of which he has been guilty, should render him the proper object of aversion and punishment; and he thinks he can see no reason why the Divine indignation should not be let loose, without any restraint upon so vile an insect as he imagines himself to appear to be. If he should still hope for happiness, he suspects that he must entreat it from the justice of God. Repentance, sorrow, humiliation, contrition, at the thought of his past conduct, seem upon this account, the sentiments which become him, and to be the only means which he has left of appeasing that wrath which he knows he has justly provoked. He even distrusts the efficacy of all these, and naturally fears, lest the wisdom of God should not, like the weakness of man, be prevailed upon to spare the crime by the most importunate lamentations of the criminal. Some other intercession, some other sacrifice, some other atonement he imagines must be made for him, beyond what he himself is capable of making, before the purity of Divine justice can be reconciled to his manifold offences." The doctrines of revelation coincide in every respect with these original anticipations of nature; and as they teach us how little we can depend upon the imperfection of our own virtue, so they show us at the same time, that the most powerful intercession has been made, and that the most prevailing atonement has been paid, for our manifold transgressions and iniquities.—Rev. David Brown.

CHRISTIAN SCIENCE.

The principles of the Christian religion, like the laws of the natural universe, are founded in the eternal nature of things, and one is as unchangeable as the other. No principle but that of attraction could keep a material universe together; none but a principle of love can keep a moral universe together. Introduce the principle of repulsion into the solar system, and all the bodies which compose it must evidently be dispersed, and continue to depart from each other while they continue under the influence of this repulsion. Introduce the principle of hatred and perfect distrust into a moral universe, and all the order, harmony, and happiness among the beings which compose it must be immediately broken up, and if the nature of the beings admitted of it, the universe would be annihilated.

The object of the Christian religion, then, is not to establish any new moral law, but to explain and inculcate those which have existed since moral beings were first created. These laws are explained and enforced both by the precepts and examples of the Author of this religion. By the study of these precepts, the science of Christianity will be understood; by following his examples, these principles will be put into practice.

To understand fully the Christian science, a knowledge of all other sciences is necessary. To practise fully the art of Christianity, all other arts must be applied. It is evident that no Christian can bring the principles of his religion fully into exercise, without constant aid from the art of printing. What missionary, what individual does not know, that the art of navigation has rendered powerful aid to the extension of the knowledge and practice of Christianity? Who does not know, that nearly all the useful arts are as necessary for accomplishing the purposes of the Christian religion, as for the acquisition of wealth, learning, power, or any other object of human pursuit? Who does not see, that every steam-boat, railroad, and canal, may and ought to be used for the extension of knowledge? Is it not evident, that when all other science is applied to the development and diffusion of Christian science, and all other arts applied to bring into exercise the art or practice of Christianity, that the millennium will have arrived—that ignorance, crime, and poverty will have taken their flight from our earth—that every member of the human family will be happy?—that we shall have a heaven below? Who is not interested in understanding this science of sciences? Who will not begin to practise this art of arts?—Family Lyceum.

FAITH IN DEFECTION.

Lord, how variable a creature am I! Unstable as water, changeable as wind, different as the weather, when I am left, in any instance or degree, to myself. One of the kings of England, from his slowness, was called the *unready*; and the same name, with respect to my best concerns, will too often serve for me.

Sometimes I have a fair day of comfort of hope; but the clouds come on again, and gather blackness over my soul. Short and sweet was the hour of my spiritual delight; but the time of my dulness and drooping hath been frequent and long.

Blessed be thy name, O Lord, that my real state with thee doth not depend upon my vigor, liveliness, and constancy, but upon those only sure grounds, thy faithfulness, mercy, omnipotence, and truth. Whatever I am or may be in myself, thou art and wilt be always the same, and always the same to me.

The time, or rather the eternity is at hand, when my state will be unchangeable, and my frame will be unchangeable too. The crowns of glory cannot fade, nor those who wear them alter or decay. I shall both know, as I am known, and in all things shall be like to my immutable and glorious Saviour, when I get into his kingdom.

Why then should my present variations distress me? I live not by them, not for them, but upon a higher principle, and for a more exalted end. This is the time of faith in which I must wrestle, and labor, and strive against all the disadvantages of an evil nature and an evil world; and I am to look for strength from Christ, who will be honored in my weakness and deficiency, which compel me to give up myself incessantly to Him. He is engaged to preserve me by his own oath and unchangeable covenant; and, therefore, come fair, come foul, let me have either comfort or sorrow, all must be as the last, for He hath promised, and most assuredly will give me, a safe and abundant entrance into heaven.—J. Serle.

Only let me be assured that a fellow mortal is interested in Christ's salvation, and in the estimate which I form of his happiness I will not ask whether he is a king or a beggar; whether he is clothed in rags, or in purple and fine linen; whether the dark cloud of affliction is hanging over him, or he is rejoicing in the effulgence of earthly prosperity. Because, whether his home be a cabin or a palace, whether his path through the world be planted with thorns or strewn with roses, I know on the authority of Eternal Truth, that ere long he will be a king and a priest unto God, will breathe the air, and rejoice in the beams, and join in the melody, and walk about in the golden streets of the heavenly paradise. I know that there will be a crown upon his head, and that his heart will be full of ecstasy, while he casts that crown at his Redeemer's feet, and bows and sings and shouts with holy reverence and seraphic fire. Art thou afflicted then, Christian? Bear it without a word? Art thou poor? No, thou art heir to all the treasures of heaven.—Does thy conflict seem sharp and bitter? Good thy Redeemer is coming to terminate it quickly, and cause that spirit now struggling with corruption, to rise and soar, and range upon the plains of immortality. Oh, is it any wonder that the dying Christian, with heaven in his eye and heaven in his soul, longs to depart? Is it any wonder that it is so often the last office of the faltering tongue to exclaim, "Come, Lord Jesus, come quickly!"—W. B. Sprague.

Religious Association of Medical Teachers and Students, Philadelphia.—We learn by the *Episcopal Recorder*, that an association with this title has recently been formed in that city. The object of the society is to encourage young men during their studies to cultivate moral and religious lives. The following are the resolutions adopted at the formation of the Society.

Whereas, It being expedient that in all Christian communities, the service and exercise of religion should be promoted by every lawful means; and

Whereas, It being judged of especial importance, that young men, during the progress of their studies, should be encouraged to cultivate moral and religious lives; and it being thought that these important objects may be promoted by the establishment of a Religious Association among the medical teachers and the young gentlemen who attend the Medical Lectures in the city of Philadelphia—

Resolved, That a "Religious Association" be formed by the medical teachers and students residing in Philadelphia, who may feel disposed to promote the objects aimed at by the "Association," to be entitled, "The Religious Association of Medical Teachers and Students of Philadelphia."

Resolved, That this "Association" be perfectly independent of any particular medical school. The objects of its creation, being not to subvert the interests of one institution in preference to any other, but to promote the great cause of religion.

Resolved, That the affairs of the "Association" be managed by a President, a Vice President, a Secretary, and a Committee of ten members.

Resolved, That all the Medical Teachers of the city of Philadelphia, and all the Medical Students attending Lectures in Philadelphia, be eligible as ordinary members, and that the Rev. Clergy be eligible as honorary members.

REVIVALS AMONG BAPTISTS.

Report of the State of Religion within the bounds of the New York Baptist Missionary Convention.

The Berkshire Association is now favored with general peace and uninterrupted fellowship. They have received 189 members the past year, and have encouraging prospects for the future. Total number of members, 1053.

The Seneca Association has received 166 members by baptism within the past year. The churches are united in faith and fellowship, and though some of them are in a languishing condition, others are enjoying "refreshing seasons from the presence of the Lord." Total number of members 1942.

The churches in Chataugue have most of them experienced severe trial during the past year, but are praying and hoping for returning peace. The prospects of some are beginning to brighten. In the two Associations by this name, 159 have been received by baptism. The whole number of members in both is 2165.

The Holland Purchase Association has also shared in the mercy of the Lord; 288 having been added by baptism. It numbers 1955 members.

In Genesee Association the spirit of benevolence is also witnessed. This body has received a pleasant accession by baptism. Sunday schools are well supported in this part of the State.

Monroe Association has shared largely in the outpouring of the Spirit, and has enjoyed an addition of 471 members by baptism. It numbers 2596 members. According to its age it is far ahead of many older bodies in Christian enterprise.

Ontario Association has received an accession by baptism, of 522, and numbers 2552 members. From the minutes of the Cayuga Association, we make the following extract: "Although our churches have not enjoyed as yet so great additions the present, as the preceding year, yet

there have been gradual accessions in numbers and in strength. Health and peace abound in the churches. We have great reason to thank God, and take courage. Dear brethren, let our motto be, Onward and together, for 'the Lord hath spoken good concerning Zion.' They have received by baptism, 215. Their whole number is 1992.

Among the churches in Madison Association, peace and harmony prevail. Converts who have been added to the church continue steadfast. Temperance and Sabbath schools are promoted. The whole number of members is 4227; added by baptism the past year, 253.

The churches composing the Cortland Association have experienced many testimonies of divine favor. They present in their minutes an addition of 226 by baptism. Their aggregate number is 3178.

The Onondaga Association numbers 2032 members, and has enjoyed the cheering addition of 285 by baptism. The Sabbath school cause flourishes here.

The St. Lawrence Association numbers 1714. Baptismal seasons have been frequent in several churches, giving an addition of 283 by baptism.

Steuben Association embraces 24 churches, and 1534 members. The accession by baptism is 325, a precious manifestation of divine goodness.

The Black River Association, comprising the churches in Lewis and Jefferson counties, is in a state of harmony; their general prospects are encouraging, and several extensive revivals of religion are now in progress.

Many of the churches in Oneida Association have been favored with revivals, and considerable increase of members. They patronize the various benevolent and Christian enterprises of the day, and are about to form a County Sabbath School Union, to promote more efficiently the noble cause of Sabbath school instruction. The number of members in this body is 2697; and the number received by baptism is 336.

The Otsego Association has been pre-eminently distinguished by the merciful visitations of the Spirit. More than 500 have been added by baptism. Number of members, 2393. Every benevolent enterprise receives liberal support from the brethren of this body.

The Worcester Association, numbering 548 members, received 68 members the past year.

In the Bridge-water Association, composed of 13 churches, and 1154 members, 184 were added by baptism.

The accession to the Franklin Association the past year, was 202 by baptism. Some churches in this body have enjoyed pleasant seasons. The aggregate of members is 2490. Missionary and other benevolent operations and active friends in this body.

The Botskill Association composed of 13 churches, received the addition of 53 by baptism.

The Saratoga Association has enjoyed a pleasant increase the past year; 294 were added by baptism. The whole number of members is 1815.

The Hudson River Association, composed of churches in the city of New York, and along the river, has been greatly blessed. It numbers 3913 members, and is ready in the promotion of all the great and good objects of the day.—Number received by baptism, 570.

The New York and Brooklyn Missionary Society, Auxiliary to the American Board, held their annual meeting at New York on Wednesday evening, Feb. 19th. The contributions and subscriptions at the meeting amounted to about \$4000. The collections of the society the past year amount to between 11 and 12,000 dollars.

At this meeting, Dr. Wisner, of Boston, one of the Secretaries of the American Board, stated as the result of a survey and calculation made within a few weeks, that at least 49 new missionaries must be sent out the present year.—Eighteen are now under appointment.—*Zion's Advocate*.

The Rev. Richard Watson, of the Methodist Church, author of "Theological Institutes" and "Biblical Dictionary," died in London on the 8th of January.

In a late sermon to young men, delivered at the request of the Philadelphia Institute, Dr. Redell said, "I have now been nearly twenty years in the ministry of the gospel, and I here publicly state to you, that I do not believe I could enumerate three persons over fifty years of age whom I have ever heard ask the solemn and eternally momentous question, 'What shall I do to be saved?'"

In a pleasant village in Pennsylvania, containing about thirty-five families, it is not known that there is one male person who will pray in a school or in public.

BAPTIST COMMENTARY.

We understand that an arrangement has been made between the publisher of a Baptist edition of Henry's Exposition and the publishers of the Comprehensive Commentary, by which the edition of Henry is to be suspended, and an edition of the Comprehensive Commentary will be published, adapted to the use of the Baptist Denomination, by the Rev. James D. Knowles, Professor in the Newton Theological Institution.

Collision in this case would be undesirable, and notwithstanding Mr. Sleight is not a member of our denomination, we think he has acted in a very honorable manner.

We have from the first, maintained the lawfulness of the alteration of Henry's work; and we still believe that it would prove to be a valuable one. But as different arrangements have been made, we feel no disposition to have a controversy on the subject. We are satisfied that the denomination are likely to be furnished with a commentary—the chief object which we had in view.—*Baptist Repository*.

ANOTHER BENEFICENT DONATION.—We are informed by a gentleman who left Washington a few days since, that just before his departure intelligence had been received at the office of the Colonization Society, of a second legacy of \$10,000 from New Orleans. Mr. Ireland, of that city, lately deceased, has left by his will to the American Colonization Society one-third of his estate, the whole of which is valued at \$30,000. This makes \$30,000 from New Orleans in one year, for this noble charity.—*New York Observer*.

The cross is the sign of ignominy and suffering, yet it is the badge and glory of the Christian. Christ is the way we are to follow; and there is no way of attaining that glory and happiness which is promised in the Gospel, but by the cross of Christ.

THE AGED CHRISTIAN.

There lives in the town of N. S. an aged Christian female, around whose dwelling the winds of ninety-seven winters have blown.—Her eminent piety has rendered her conspicuous in the neighbourhood, and served to endear her name to all the devout followers of Christ, who have shared the pleasure of her acquaintance. Being stationed for a few months in the vicinity where she resides, and hearing her mentioned, as happily exemplifying the character which Jesus denominates the light of the world, I determined to visit her peaceful abode. She soon entered the room, leaning like Jacob, upon the top of her staff; she reached forth her withered hand, trembling with palsy of age, and welcomed me to the place. She immediately commenced the subject of religion, which was her theme; and poured forth the desires of a heart filled with the love of God. She indeed breathed a heavenly atmosphere. Her tenacious memory brought up the occurrences of early youth, and portrayed them with the accuracy of passing events. Referring back to more than four score years, when the powerful influence of the Holy Spirit was first felt upon her heart, she found herself a lost and ruined sinner; in the high way to hell; after many days of prayerful anxiety and fearful penitence, she obtained a cheering evidence of her adoption, and at the age of thirteen, united with the second Baptist church in N. S. of which for eighty-four years she has been a consistent and faithful member. A brother of hers, (formerly pastor of this church,) died a few years since, at the advanced age of ninety-four, who for seventy-four years had been a successful preacher of the Gospel. It seemed while conversing with this individual, like being transported back to past ages, and looking on converse with the dead. Humility appeared to be a prominent trait in her character. There was no boasting of long years spent in the service of God; but if saved, a sinner saved by grace. The silent tear often stole unbidden down her withered face, while recounting the tender mercies of our heavenly Father. Strong confidence in the promises of God, cheered her spirits in these last years of mortal life. She repeated the 23d Psalm in a tone which plainly indicated that she drank into the very spirit of the Psalmist, "The Lord is my Shepherd, I shall not want." Sec. With the expectation of soon passing through that dark vale, which causes even the proud soul of the hero to tremble and recoil within him, she proceeded, "yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me." Then looking upwards to the house not made with hands, exclaimed; "surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

It imparts new resolution to the minister of the everlasting Gospel, to see such bright exemplifications of the excellency of religion. To see a person who has adorned the Christian profession for near a century, (while life like the expiring lamp trembles in the socket,) animated with the hope which the Gospel inspires, is enough to give new impulse to the ardor of devotion; yea the full response of the heart is onward! onward! until the race is run, and the crown obtained.

HILARIS.

For the Christian Secretary.
South Kingston, R. I. March 2d, 1833.

BROTHER CASTLE.

If there is joy in Heaven over one penitent sinner, it will well awaken joy on earth among Christians, where numbers are converted to God; and as the conversion of one soul is worth recording in the Archives of Heaven, it may not be beneath the dignity of the press, to record the simple facts which I am about to relate.—There was a Baptist church planted in this place, (viz. Richmond,) at an early period, about fifty years since they erected a meeting house, and as the providences of God are often dark and mysterious to us, the first sermon which was preached in it was at the funeral of their esteemed pastor. The church since that time has flourished, and enjoyed the labors of some very worthy ministers; but since it has declined by the apostasy of some, the death of others, and the removal of still more; until it was feared that the church would lose its visibility. At the commencement of the past year they were destitute of a pastor, and numbered only twenty members. At this crisis, some were sighing for the desolations of Zion.—Their case was represented at the anniversary of our Association; which excited much Christian sympathy. Business was suspended, and special prayer offered in their behalf. In August last a protracted meeting was held, which was attended by a number of ministering brethren, viz. Philo and Potter from Pawtucket; B. Miner, Fall River; Meech, of Exeter, R. I.; J. Miner, North Stonington; Hubbard, Baker, and others. It was blessed to the awakening of a number of precious souls. The brethren came in the fullness of the Spirit. Their prayers were fervent. Their preaching plain and searching; being made effectual by the energies of the Holy Ghost, it found its way to many a sinner's heart. The season was one of deep and solemn interest, rendered doubly so by the pestilence, which was then walking in darkness through our land, and marking many as its victims! Subsequently fourteen or fifteen have obtained a hope of their adoption, and nine have been baptized. We have had many refreshing seasons in the sanctuary. To God be all the glory. Let the prayers of all the children of God, whose eyes may meet this communication, ascend the holy hill in behalf of this little branch of Zion, that the stated ministry of the word, may be enjoyed; and that there may yet be a great shaking among the dry bones, in this valley of vision.

JOHN H. BAKER.

For the Christian Secretary.
FUNERAL ABSURDITIES.

Mr. Editor, I have long imagined that an article with the above caption ought to be extensively circulated, that some of the unnecessary traditions, if not superstitions, may be avoided. My own experience, in opportunities to become acquainted with them, is very circumscribed, having attended but few funerals out of my own town. In noticing two or three, perhaps it may suggest an idea of others, to some of your correspondents, who may do more justice to the subject.

Not long since in a neighbouring town, when we arrived at the grave, two stakes were first laid across the grave, and the coffin brought from the place where it was set down, and then raised on to the stakes directly over the grave, and then all retired back, and left it for a few moments. A brother clergyman present, then inquired if any relations of the deceased wished

to put the coffin in the grave? Another pause ensued, and sufficiently long to show that no such desire existed among the relatives present. Some persons then advanced and raised up the coffin while others stood ready to draw out the stakes. The coffin was then let down into the grave.

Now the absurdity of this course struck me very forcibly, that if the soil in this grave yard had been sandy, as in many others, the sides of the grave would unquestionably have fallen in from the pressure of these stakes upon them, and the congregation been compelled to wait for the re-digging of the grave. How the feelings of relatives might be on the subject of burying their near friends, I can only judge by the fact that no one appeared so unfeeling on that occasion as to come forward.

Soon after this I was called to attend a funeral in another town, and was informed that the first exercise must be singing. I accordingly gave out a hymn entitled, "a funeral hymn," but somehow it struck me as not being exactly according to the Scripture direction, "Is any merry? let him sing Psalms." James v. 13.—But the great absurdity is still to come. After the prayer, all the friends passed in succession into the room where the corpse was placed, and apparently took their leave, which was very well. We then passed on to the grave, and the coffin was re-opened and all the relatives, even to the most remote collateral branches, walked up by two's, looked some time at the corpse, and then returned to their place. Only two could go at a time and none could leave their place until the preceding two returned. It was a cold day, and this ceremony occupied much time. Again as soon as the coffin was let down into the grave, the same ceremony was all passed through again of going up and looking down upon the coffin. All the relatives must remain a little while with the head uncovered and looking down, or they would perhaps be considered as not having sufficient affection for the deceased.

Now what does all this amount to? The answer is plain that it prepares the way, if the weather is cold or damp, to return there again soon with some frail body that has died by exposure either to the weather or disease imbibed from the corpse being so long in view.

The ground here consisted almost entirely of coarse sand, and the opposite side of the grave from the one on which they came up and stood, had fallen in and been dug up again. Had the same result happened to this side, in all probability some of them must have fallen in; at all events they were very much exposed to this unnecessarily dangerous calamity.

A few days since I attended a funeral in another town, and after the usual exercises at the house were performed, I began to make preparation to lead the procession, as is usual for the minister in all other towns that I had ever seen; but was informed by a friend present, that course had never been practised here. "The minister always follows the mourners."—If he should happen to be a stranger, (though I must request some friend who is acquainted with all the relatives near and remote, at home and abroad, or he will not know where to make his entry among the procession. This course perhaps would be considered rather an unnecessary inconvenience, than an absurdity. But as these all took place in Connecticut, and as I am a Connecticut man, I think more "steady habits" would be desirable. I will mention but one more. In another town in this state I attended the funeral of a man of great property and extensive influence. After the funeral I was invited with a large party to the house to take tea, and the wife of the deceased, now a disconsolate widow, with a numerous family of children, sat at the head of a very large table and waited upon the company. This was no more nor less than a large and social tea party. Being much astonished at the proceeding, I made inquiry and found that it was the prevailing fashion of the place to have a tea party to succeed a funeral. As I meditated on this subject I thought we ought no longer to censure or despise the Hibernians for their "Irish wakes."

I will close this article by making a few suggestions, and 1st. If it lay with me I would impose a fine on any man that should ever open a coffin after it left the house, and this would probably save one thousand lives yearly.

2d. I would have no marching up to the grave by any persons except those who were called there by duty and kindness to bury the dead. If the friends or others are desirous to see the depth of the grave, they can do so by standing at the head where the minister and relatives ought to stand without moving about.

3d. Let the religious exercises be exceedingly short. The house was the place for exhortation, which ought never to be omitted. Return thanks to friends for kindness, and a few well chosen words of exhortation, never exceeding three minutes in length should close.

AMICUS.

For the Christian Secretary.
ON MECKNESS.

Our Divine Saviour hath said, "Take my yoke upon you and learn of me; for I am meek and lowly in heart." Matthew xi. 29: but how little is this injunction regarded, even by those who profess to be His disciples, and consequently, to be led by His Spirit; "For as many as are led by the Spirit of God they are the sons of God," and no more; "For if any man have not the Spirit of Christ he is none of His." Rom. viii. 9, 14. Now is it possible to possess the Spirit of Christ, and be led by Him, without bringing forth His fruits? The Scripture saith, in reference to professors, "Ye shall know them by their fruits." "Even so every good tree bringeth forth good fruit; and a good tree cannot bring forth evil fruit;" Matt. vii. 16-18.—"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" Gal. v. 22, 23. Most of the graces here enumerated, are synonymous with meekness; and all are so intimately connected with it as to prove, that whoever is destitute of meekness, "has not the Spirit of Christ," and is, therefore, "none of His"—and "if a man think himself to be something, when he is nothing, he not only 'deceiveth himself,' but provokes a stumbling block, from which vast numbers retreat, until they are irresistibly drawn into the fatal vortex of Universalism and infidelity."

The eyes of the world are directed to professors of religion, rather than to religion itself, as displayed in the Perfect Law of God, therefore it is highly important that the lives of professors, should be a transcript of that Perfect Law. Is it not time that all such as do not follow the steps of Him, who was led as a lamb to the slaughter and as a sheep before his shearers was dumb so He opened not His mouth. "Who when He

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the city.
A. M. Co-

was reviled reviled not again," &c. Isaiah, liii. 7. 1 Pet. ii. 23. Instead of this, I have known professors who were actively engaged in the cause of Christ, and appeared ardently desirous to serve Him, but who simply for want of meekness and forbearance, towards those with whom they conversed, have counteracted all the good effects which would otherwise have resulted from their labors; and I know even a minister of the Gospel, who (to human appearance) grieved away the Spirit of God, in the midst of a promising revival, chiefly by manifesting impatience, at the stubbornness of the impenitent, and the delay of the anxious; the consequence was, that a congregation of Universalists was soon after established, which drew into its fatal net, many deluded souls who were so stumbled at the inconsistency of Christian practice, with Christian principles, that they could not believe the truth of a religion, which fails to produce that transforming influence upon the heart which is affirmed of it: "what do ye more than others?" I know a Universalist, who possesses a mild temper, and upright deportment, and who merely by his *meekness*, has influenced many to embrace his soul-destroying sentiments.—Thus we see how greatly the cultivation of this one virtue would glorify God, and how important it is that all who profess the name of Christ, should learn of Him to be "meek and lowly in heart." O what a different aspect would the church present, if this "one thing needful" were more thoroughly learnt by every member!—how much more easily would *love* then prevail among them! and then, would they not only find rest for their *own* souls, but for many who are now wandering from the Ark of Safety!

C. E. D.

ORDINATION.

Ordained in Seekonk, Mass. January 22d, Mr. Ferrel, Pastor of the Baptist church in that place. Sermon by the Rev. Mr. Pattison, from 2 Thess. iii. 1.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 16, 1833.

We learn that Professor Chase, and Rev. Mr. Rostan, Missionaries of the Baptist Board, have arrived in Paris. A chapel is to be opened in that city, in which the former is to preach in English, and the latter in French.

TEMPERANCE.—By our exchange papers, it appears that the Anniversary of the 26th February, was very generally observed. If we may judge from what has come under our own observation, more successful efforts are now making in this cause, than at any former period.

LOTTERIES.—The States of N. York and Pennsylvania have recently passed laws, prohibiting the sale of Lottery Tickets within their limits, after the present year. In Alabama an act of abolition has passed; the legislature of Virginia it is believed will likewise fix a time, after which it will be penal to sell tickets in that state. This is encouraging, and should lead those who believe them to be injurious to Society, to use all lawful and proper means for their abolition in every State.

THE EMANCIPATOR.—The first number of a weekly paper with the above title, has just been issued in N. York, by Rev. Charles W. Denison, late Editor of "The World," Philadelphia. The leading object of this publication is, "the entire and immediate emancipation of all slaves;" whilst the views most prevalent will meet a just reprehension. Mr. Denison is well known in some parts of this state, as an animated writer, and an active Philanthropist. Publication room, 126 Nassau street; price \$2 per ann.

The Manual Labour Department of Waterville College, is in successful operation. A bill granting \$300 for the use of this Department, has passed one branch of the Legislature of Maine.

By the latest accounts from Portugal, there seems to be some prospect that peace will soon take place in that distracted country, through the intervention of Foreign powers. Don Miguel to leave Portugal, and a regency to be appointed in the name of Donna Maria.

CONNECTICUT BAPTIST LITERARY INSTITUTION.

Sum required \$100.00.
Subscription already reported, \$9,310 37
ADDITIONAL.
Fairfield, 100 00
Wilton, 5 00
Total, \$9,415 37
Deficiency, \$585 63.

Accompanying the subscription of \$100, (which is on hand in cash), is the profile of another \$50, provided a Female Department be connected with the Institution. On this question nothing definite can be said, as it has not been agitated by the Committee.—Wisdom and propriety will direct when the Trustees shall have been appointed. On other questions proposed by the generous subscriber, a private communication may be expected in a few days. Mention is publicly made of the proffered increase to this subscription, and the condition of it, to show that a growing interest is felt in this State in relation to the education of our youth, both male and female—an interest which cannot fail to animate the hearts of the friends of our contemplated Seminary.

The Rev. A. Bolles has been appointed to go out and solicit subscriptions to complete the sum necessary for this object. Still it is desirable that subscriptions should be forwarded by mail from every quarter, to facilitate and expedite the business.

In behalf of the Committee, G. F. DAVIS.
Hartford, March 16, 1833.

At the annual meeting of the Hartford Temperance Society, held on the 13th day of March, 1833—

Whereas, the members of this Society are occasionally under the necessity of procuring ardent spirits, on the occasion of sickness or bodily hurt in their families; and whereas growers are in a measure supported and countenance in the continued sale of distilled liquors, for general use, by our application to them for these articles; and whereas the several apothecaries in the city have expressed a willingness to supply themselves with *cheap*, as well as other spirits, and to sell them on strictly Temperance principles, that is, only when they have good reason to believe they are wanted for medical or chemical purposes, and at prices usually sold by grocers:—

Therefore, Resolved, unanimously, That hereafter, so long as we can obtain these articles of our apothecaries, as aforesaid, we will purchase the same of them exclusively, and use our influence to induce all the friends of Temperance to do the same.

Voted, That the Preamble and Resolution now adopted, be signed by the President and Secretary, and be furnished for publication, to the several papers in the city. JARED GRISWOLD, President.
A. M. COLLINS, Secretary.

From the National Intelligencer.

LIST OF ACTS,
PASSED AT THE SECOND SESSION OF
THE TWENTY-SECOND CONGRESS.

An act to explain an act, entitled "An act to reduce the duties on coffee, tea, and cocoa," passed the twentieth of May, 1830.
An act to establish a Land Office in the Territory of Michigan.
An act to improve the condition of the non-commissioned officers and privates of the Army and Marine Corps of the United States, and to prevent desertion.
An act in aid of an act entitled "An act for the relief of James Barnett."
An act making appropriations for the Engineer and Ordnance Departments.
An act authorizing the Commissioner of the General Land Office to issue patents to persons therein named.
An act to authorize the County Commissioners for the county of Feoria, in the State of Illinois, to enter a fractional quarter section of land for a seat of justice, and for other purposes.
An act granting an additional quantity of land for the location of Revolutionary Bounty Land Warrants.
An act to amend an act, entitled "An act to alter and amend an act to set apart and dispose of certain public lands for the encouragement of the cultivation of the vine and olive," approved the 19th of February, 1831.
An act for the purchase of certain copies of Watson and Vanzandt's Statistical Tables, and to authorize a subscription for the continuation of the same.
An act to secure to mechanics and others, payment for labor done, and materials furnished in the erection of buildings in the District of Columbia.
An act for the construction of a road from the Mississippi river to William Strong's on the St. Francis, in the Territory of Arkansas.
An act for making Caisie and Pembroke, in the State of Maine, ports of delivery.
An act making appropriations in part for the support of Government for the year 1833, and for certain expenditures of the year 1832.
An act in addition to the act for the gradual improvement of the navy of the United States.
An act making appropriations for carrying on the fortifications of the United States during the year 1833.
An act amendatory to an act, entitled an act for the relief of Robert C. Jennings, one of the executors of James Kaddy, deceased.
An act making appropriations for the Indian Department for the year 1833.
An act for the further improvement of Pennsylvania Avenue.
An act to authorize the laying out and constructing a road from Line Creek to the Chat-hochee, and for repairing the road on which the mail is now transported.
An act for the payment of horses and arms lost in the military service of the United States against the Indians on the frontiers of Illinois and the Michigan Territory.
An act to change the names of William B. Finch and Elizabeth H. Finch, to that of William Compton Bolton and Elizabeth Bolton.
An act to amend an act entitled "An act to grant a quantity of land to the State of Illinois, for the purpose of aiding in opening a canal to connect the waters of Illinois River with those of Lake Michigan, and to allow further time to the State of Ohio for commencing the Miami Canal from Dayton to Lake Erie."
An act prescribing the mode by which patents for public lands shall be signed and executed.
An act to authorize the President of the United States, to cause the public surveys to be connected with the line of demarcation between the State of Indiana and Illinois.
An act to explain and amend the 17th and 18th sections of "An act to alter and amend the several acts imposing duties on imports," approved the 14th of July, 1832.
An act to improve the navigation of the Potomac River between Georgetown and Alexandria, and for other purposes.
An act to incorporate the Georgetown Free School, and Orphan Asylum, in the District of Columbia.
An act supplemental to "an act for the relief of Alexander Claxton," passed on the 23d day of May, 1830.
An act further to extend the powers of the Board of Canal Commissioners for the improvement of the Tennessee River in the State of Alabama.
An act making provision for the publishing of the documentary history of the American Revolution.
An act further to provide for the collection of duties on imports. [This is what has been called "The Revenue Collection Bill."]—
An act to revise the act entitled "An act supplementary to the several laws for the sale of the public lands."
An act declaring the assent of Congress to an act of the General Assembly of the State of Virginia hereinafter recited.
An act for improving the navigation of certain Rivers in the Territories of Florida and Michigan, and for surveys, and for other purposes.
An act for establishing a port of entry and delivery at the village of Fall River, in Massachusetts, and discontinuing the office of Dighton.
An act making appropriations to carry into effect certain Indian treaties, and for other purposes, for the year 1833.
An act to create sundry new land offices and to alter the boundaries of other land offices of the United States.
An act making appropriations for Indian annuities and other similar objects, for the year 1833.
An act further to extend the time for entering certain donat on claims on land in the Territory of Arkansas.
An act to modify the act of the 14th of July, 1832, and all other acts imposing duties on imports. [This is Mr. Clay's Bill.]
An act making appropriations for the revolutionary and other pensioners of the United States, for the year 1833.
An act for the more perfect defence of the Frontiers.
An act granting certain lots to the President and Directors of the Georgetown College, in the District of Columbia.
An act supplemental to the act entitled "An act for the final adjustment of land claims in Missouri."
An act to authorize the Legislature of the State of Ohio to sell the land reserved for the support of religion in the Ohio Company's and John Clevies Symmes' purchase.
An act making appropriations for the naval service for the year 1833.
An act making appropriations for certain fortifications.
An act in relation to the Potomac Bridge.
An act making appropriations for the civil and diplomatic expenses of the Government for the year 1833.
An act to amend an act entitled "An act supplementary to the act for the relief of certain surviving officers and soldiers of the revolution."
An act authorizing the removal of the office of Surveyor General of Public Lands, south of Tennessee.
An act making appropriations for the support of the army for the year 1833.
An act supplementary to an act entitled "An act concerning a seminary of learning in the territory of Arkansas," approved the 2d of March, 1827.
An act to authorize the issuing of a patent or patents to Samuel H. Hall.
An act in addition to and in alteration of an act entitled "An act vesting in the Corporation of the Senate of the United States all the rights of the Washington Canal company, and for other purposes."
An act to authorize the President of the United

States to exchange certain lands belonging to the Navy

Yard at Brooklyn for other lands contiguous thereto.
An act making appropriations for carrying on certain works heretofore commenced for the improvement of harbors and rivers, and also for continuing and repairing the Cobleskill Road and certain Territorial Roads.
An act to establish a town at St. Mark's in Florida.
An act making appropriations for the Public Buildings and for other purposes.
An act authorizing an alteration in the election districts for members of the Legislative Council of the Territory of Michigan.
An act publishing the second session of the fifth Legislative Council of the Territory of Michigan.
An act to authorize the Governor of the Territory of Arkansas to sell the land granted to said Territory by an act of Congress approved the 15th of June, 1832, and for other purposes.
An act to carry into effect the Convention between the United States and His Majesty the King of the Two Sicilies, concluded at Naples on the 14th day of October, 1832.
An act to extend the provisions of the act of the 2d of March, 1807, entitled an act to prevent settlements being made by law on lands ceded to the United States until authorized by law.
An act to explain and amend the act to alter and amend the several acts imposing duties on imports, passed July 14th, 1832, so far as relates to hardware and certain manufactures of copper and brass and other articles.
An act for the relief of the widows and orphans of the officers and seamen who were lost in the United States schooner the Sylph.
An act for the relief of William Tharp.
An act for the relief of James Taylor, of Kentucky.
An act for the relief of Eleanor Courts, widow of Richard Hedges Courts.
An act for the relief of the mother of Fitz Henry Babbitt, late a lieutenant in the navy of the United States.
An act for the relief of Farish Carter.
An act for the relief of John D. Sloat.
An act for the relief of Enoch Witholt.
An act for the relief of the heirs and legal representatives of George Hodges, deceased.
An act for the relief of Samuel Goode.
An act for the relief of Samuel Captinier.
An act for the relief of Edward B. Eabitt.
An act for the relief of Newton Berryman.
An act for the relief of Joseph Gaston, of South Carolina.
An act for the relief of Raphael Paine and Elias Arnold.
An act for the relief of Algernon S. Thurston.
An act for the relief of Elizabeth Scott, assignee of Alexander Scott, Jr.
An act for the relief of Absalom Roles.
An act for the relief of James Gibbon and Sarah Price, widow of William Price and Philip Staughton.
An act for the relief of the heirs of Jean Baptist Saucier.
An act for the relief of Eugene Borrell.
An act for the relief of Daniel Johnson.
An act for the relief of Joseph Eaton, an assistant Surgeon in the army of the United States.
An act for the relief of Thomas Triplett.
An act for the relief of Russell Hotchkiss and others, owners of the brig Stranger.
An act for the relief of Josiah P. Creevey and others.
An act for the relief of Gabriel Godfrey and Jean Baptist Beaugraud.
An act for the relief of John Thomas and Peter Foster.
An act for the relief of Charles Combs and Marguerite Laviolette, his wife.
An act for the relief of Riddle Becktle and Headington.
An act for the relief of Robert Eaton.
An act for the relief of Jane Dauphin, administratrix of John Dauphin.
An act for the relief of James Brownlee.
An act for the relief of the legal representatives of the late Col. John Thomas, deceased.
An act for the relief of Joel Thomas.
An act for the relief of Daniel Goodwin, executor of Benjamin Goodwin, deceased.
An act for the relief of Crosby Arcy.
An act for the relief of Major Abraham H. Massias.
An act for the relief of the legal representatives of John Miller, deceased.
An act for the relief of George Mayfield.
An act for the relief of John Wilson, deceased.
An act for the relief of William A. Tennille, of Georgia.
An act for the relief of Josiah Baker.
An act for the relief of Alexander Donelson.
An act for the relief of Andrew Moore, of Robert Kane.
An act for the relief of John S. Delvin.
An act for the relief of the legal representatives of John Peter Wagon, deceased.
An act for the relief of the heirs and representatives of John Campbell, late of the city of New York, deceased.
An act for the relief of Jared E. Groce, of the State of Alabama.
An act for the relief of William Osborn.
An act for the relief of Lieutenant Harry Bowin.
An act for the relief of William Stewart, of Hugh Beard.
An act for the relief of Peter Eargy, Jr. Stephen Norton, and Hiram Walverton.
An act for the relief of Thaddeus Phelps and Co.
An act for the relief of Archibald W. Hamilton.
An act for the relief of Sylvester Havens.
An act for the relief of certain Invalid pensioners therein named.
An act for the relief of the widow of Joseph Knight.
An act for the relief of William P. Zantinger.
An act for the relief of Joseph P. Frothingham, and the heirs of Thom.
An act for the relief of Glover Broughton, of Marblehead, late owner of the fishing schooner Union, and also for the relief of the crew of said vessel.
An act for the relief of Lieutenant George D. Ramsey, of the army of the United States.
An act for the relief of Abraham Adams.
An act for the relief of Sarah Carr, widow of Richard Carr, deceased.
An act for the relief of James Rague, a soldier of the revolution.
An act for the relief of Mrs. Isaac Leyard.
An act for the relief of the heirs of Col. John Ely, deceased.

RESOLUTIONS.

A resolution in relation to the execution of the act supplementary to the act for the relief of certain surviving officers and soldiers of the revolution.
A resolution to place thirty copies of the Diplomatic Correspondence of the American Revolution at the disposal of the Secretary of State.
A resolution for the relief of sundry owners of vessels sunk for the defence of Baltimore.
Resolution authorizing the delivery of certain paper in the Department of State to the Commissioners for settling Claims under the Treaty with France, of the 2d of February, 1832.
Resolution providing for the continuation of Gales and Seaton's Compilation of State Papers.
Resolution authorizing the Secretary of War to correct certain mistakes.
An act for the relief of John Bruce, administrator of Philip Bush, deceased.
An act for the relief of Matthew Flournoy, and R. J. Ward, of the State of Mississippi.
An act for the relief of Archibald Gamble.
An act for the relief of the heirs of Nicholas Hart, deceased, and the heirs of John Grayson, deceased, and Jacob Bosworth.
An act for the relief of Archibald Watt.
An act for the relief of William B. Keene and John L. Martin, and for other purposes.
An act for the relief of Peter McCormick.

AMERICAN CONGRESSIONAL TEMPERANCE SOCIETY.—On the 26th ult. the day appointed by the American Temperance Society for simultaneous meetings in all the cities, towns and villages of the United States, a meeting of members of Congress was held in the Senate Chamber, at the Capitol in Washington, for the purpose of forming a Congressional Temperance Society.
The Hon. William Williams, United States Senator from Pennsylvania was called to the Chair, and the Hon. Walter Lowrie, Secretary of the Senate of the United States, was appointed Secretary of the meeting. The Throne of Grace was addressed by the Rev. John Proudfit, of Pennsylvania. A Constitution was then adopted on the plan of abstinence from the use

of ardent spirits and from traffic in it, was signed by members of both houses of Congress, and the following persons were appointed officers, viz.—

President,
Hon. Lewis Cass, Secretary of War.
Vice Presidents,
Hon. Samuel Bell, New Jersey.
Hon. Gideon Tomlinson, Connecticut.
Hon. James Reed, Massachusetts.
Hon. Daniel Wardwell, New York.
Hon. Lewis Condit, New Jersey.
Hon. William Williams, Pennsylvania.
Hon. Thomas Ewing, Ohio.
Hon. Felix Grundy, Tennessee.
Hon. John Tipton, Indiana.
Hon. James Wayne, Georgia.
Hon. Walter Lowrie, Secretary.
Hon. Eliza Whitteley, Ohio, Treasurer.
Hon. William W. Ellsworth, Conn. Auditor.
Executive Committee,
Hon. Theodore Frelinghuysen, New Jersey.
Hon. Arnold Naudin, Delaware.
Hon. John Blair, Tennessee.
Hon. George N. Briggs, Massachusetts.
Hon. Elihuero Cooke, Ohio.

All members of Congress, and all who have been members of Congress, officers of the United States Government, Heads of Departments and officers of the army and navy, who practically adopt the principle of the Society, may become members.

The Constitution of the Society, and also the speeches delivered at a Temperance Meeting in the Hall of the House of Representatives, have been printed, and will, it is hoped, be circulated throughout the country.

The following letter was written by Capt. Thomas Hayes to the benevolent individuals who had freighted his vessel with provisions for the suffering inhabitants of the Cape de Verd Islands.

From Poulson's Daily Advertiser.
ISLE OF MAYO, CAPE DE VERDE,
January 24, 1833.
To Robert Rolston, Esq.,
and others, Committee.

GENTLEMEN—In accordance with your request, and agreeable to my own feelings, I avail myself of the first leisure moment since my arrival among these Islands, to inform you of my proceedings, &c. in regard to the disposal of the charitable trust reposed in me by the citizens of Philadelphia and its vicinity. Our passage to the island of St. Antonio, the first at which we touched, was short, though very rough and boisterous, having performed it in 26 days.

On approaching the land we were boarded by a whale boat, with six men, one of whom was a pilot—he informed us that he had been sent by the owner of the boat, to board any vessel that might pass in sight of the island, and inform of the distressed situation of the inhabitants. His accounts surpassed any thing we had dreamed of, but I was then induced to believe that they were exaggerated—we shortly arrived at the N. E. point of the island, where the Custom House is located, and the only place of anchorage on this side of the island. The appearance of the place at which the pilot proposed anchoring was sufficient to alarm us, there being no protection from either the wind or sea, and 13 fathoms water close to the rocks. Not satisfied with the pilot's assurance of its safety I determined to go on shore for further information. On landing, I was met by the collector of the customs, Mr. J. C. Ferreira, and was shortly surrounded by some 40 or 50 poor miserable creatures who were reduced to mere skeletons. The accounts given by Mr. F. fully corroborated those of the pilot; indeed, the appearance of those poor fellows who met us on landing was sufficient evidence (as far as regarded themselves) of their starving condition, though the collector informed, that it was nothing in comparison with what we might expect to see. Famine, and all its dreadful consequences, had spread over the island—of a population of 26,000 persons, 9,000 had died of absolute starvation.

Some of the scenes which Mr. F. related to me as having passed under his own observation, were dreadful, and could hardly be credited, but by those who could in some measure witness them. Instances had been known of the living even devouring the remains of those who had died before them. On my informing him of the object of my visit, he could scarcely credit it, and assured me that it would save the lives of at least four thousand people who were then in a state of starvation; he also confirmed my own opinion of the danger to be apprehended from anchoring, and advised my keeping under way until morning. The most unpleasant part of my visit now remained for me to witness. The poor creatures who had met me on landing having followed us to the Custom House, and overheard our conversation, returned with me to the boat, and it was with the greatest difficulty I could prevent them from immediately filling it, notwithstanding my assurance of sending something at once to relieve their pressing wants. One poor fellow in particular, after having been driven out of the boat several times, when he found that she had pushed off, and was absolutely beyond his reach, burst in tears, and continued making motions with his hands, indicative of his wants. On reaching the brig, I immediately despatched a boat with some bread for their relief.

To the illustrious Citizens of Philadelphia and its vicinity.

The President of the Senate of the State of St. Antonio, in behalf of the inhabitants, acknowledges with heart felt gratitude, the receipt of the provisions that you have been pleased to send to alleviate the sufferings of the people he represents, who were much distressed for the want of them.

The famine, which still continues, having carried off more than 15,000 souls. May God preserve our benefactors.

I remain with the greatest respect,
and in behalf of the People,
MANUEL ANTONIO GONZALES.
Island of St. Antonio, Oct. 18, 1832.

A statement of the sufferings of the inhabitants of St. Antonio, in behalf of the Cape de Verd Islands, by the

The fatal germ of famine first began to bud in the month of March 1831, and by a steady gradation attained so frightful a growth as to destroy by an approximate calculation, near 15,000 victims! The scarcity of fruits, owing to the want of water, at those places, where the ground in the months of April, May, and June, must be watered, and the like want of rain in July and August, plainly foretold the future fate of the Island. It seemed as if the four elements had combined in a league, the better to effect the complete annihilation of the ill-fated inhabitants. Rain, which was wont to be plentiful in the months of August and September, was eagerly but in vain looked for. The seeds and plants which the husbandman with so much toil and care, had committed to the ground, produced disappointment and despair. The intense heat of the sun in October scorched, burnt, and utterly destroyed all sorts of fruitful vegetation.

Here began the work of famine! its ravages spread into every corner of the Island—individual property was no longer respected, and men, as famished lions, laid the country waste; whatever plants or seeds had escaped the combined rage of the elements, at once disappeared before them. The want of laborers, seeds, water and naval resources, served to sharpen the instrument of death. The wants of the people, and things arrived at such extremes that not even places to bury the dead could be had, and hardly sufficient assistance in this work of charity, so much so that burning was resorted to, and hard to say, part of those half burnt victims were eaten by their starving fellow creatures! The plague was hourly expected by the surviving, owing to the corruption of the dead. A man was however found who, having till then led a licentious life, became an example of christian charity, and attended to

the disposal of the dead. Famine and death continued with double vigor in the following year, owing to the cause already stated.

This is a faithful statement of the condition of the Island of St. Antonio, on the 18th of December, 1832.
Signed JULIO CANDIDO FENIA.
JOAQUINA JOZE OLIVEIRA.

FATAL ACCIDENT.—Mr. Aaron Johnson, late a resident of Hartford, who had been a visit to his friends in Union and Wales, was returning, on the 5th ult.; whilst descending a hill near the house of Mr. John Baker, in Stafford, the horse, from some unknown cause, took fright, turned out of the road among some rocks, where one of the fore wheels was broken to pieces, and Mr. Johnson precipitated from the wagon; one of the hind wheels parted from the wagon, and flew with such force against the house, as to take off one of the window blinds. This alarmed the inmates, who ran to the door, and, distressing to relate, they found Mr. Johnson lying among the rocks, his head and face bruised and cut in a shocking manner, his skull laid bare, his left arm broken in several places, and other bruises on his body and limbs. As soon as help could be obtained, he was carried into the house of Mr. Baker, where surgical aid was procured, and every attention paid him by the family and neighbors. He continued in a state of derangement and insensibility, accompanied with spasms and excruciating pains, until the 14th, when death put an end to his troubles. We understand Mr. Johnson was a respectable and industrious man; aged 34.

DIED.

In this city, on the 5th inst., Mrs. Keziah Tilton, aged 71, wife of Dea. Thomas Tilton, and daughter of the late Dea. J. Hempstead.
In this city, Mrs. Abby Porter, relict of David Porter, Esq., aged 64 years.
At East Hartford, Mr. Edward S. Warren, aged 22.
In Middletown, Edward H. Wilcox, son of Mr. Nathan Wilcox, aged 19.
At Upper Middletown, Martha Antoinette, aged 2 years, daughter of Mr. Eliza L. Sage.
In Mansfield, February 13th, Mr. Erastus W. Bailey, aged 14.
At Suffield, Hon. Andrew Denison, aged 43.

THE "GOODRICH ASSOCIATION."

A Lecture, introductory to a course on the Anatomy and Physiology of the Brain, in reference to the science of Phrenology, will be delivered before the Association, by Dr. Brigham, on Friday evening, the 23d inst., at 7 o'clock. The public are invited to attend.

Boxes will be left at the doors, that those persons who are disposed, may contribute to defray the expense of lighting and warming the room, the present and past year.

A CARD.

THE subscriber acknowledges with gratitude, the liberal subscriptions of several members of the Stratford Baptist church, to constitute him a Life Director of the Am. Bap. Home Missionary Society, as follows:
Mrs. Lydia Sherwood . . . \$30 00
Miss Hannah Nichols . . . 22 00
Miss Mary Sherwood . . . 5 00
Other members . . . 13 00
Two friends who feel for the wants of the Valley 25 00

\$100 00

These liberal donations made by the people of his recent church, and since duty has called him to labor steadily in another part of the vineyard of the Lord, afford him much satisfaction in reflecting that though absent from them, he is not only not forgotten, but remembered with such marked expressions of esteem as cannot easily be effaced from his mind. It is also a source of no small gratification, that the wants of the great Valley of the Mississippi lie with such due weight upon their minds. May not only their example be followed by other feeble churches like themselves but may the promise be fulfilled upon them, "that water, eth shall be watered also himself, and the blessing of many ready to perish come upon them."

JAMES H. LIN-LEY.

NOTICE TO THE CHURCHES.

In the Spring of 1832, a request was made by the Board of Managers of the Con. Bap. Convention, that the Churches composing said Convention would contribute a sufficient amount to liquidate the debts due from said Society, and notices were forwarded, naming the amount apportioned to each Church. Most of the Churches have responded to the call, and but a small balance remains unpaid. The Board earnestly request the Churches which are yet in arrear, to forward the sums requested from them, that the Convention may be entirely free from debt. The money may be paid, either to Mr. P. Canfield, or to Jeremiah Brown, Esq. Treasurer.

J. COOKSON, Sec'y.

Middletown, March 13, 1833.

NOTICE.

The Annual Meeting of the Baptist Society in this city, will be held in their Conference room, on Thursday evening, April 4th, at 7 o'clock, P. M. The pew will be leased for one year, on the 5th; business to commence at 9 o'clock, A. M.

P. CANFIELD, Chairman of Com.

¶ All persons having claims on the Society, are requested to present them for adjustment, previous to the 1st April.

NOTICE.

THE Baptist Ministers' Meeting for Windham county and vicinity, will be held at the house of Dea. N. Lyman, in Andover, the 3d Wednesday of the present month, at 9 o'clock, A. M. Sermon by Rev. A. Gregory, of Willimantic.

GEORGE B. ATWELL.

Woodstock, March 4, 1833.

NOTICE.

THE Baptist Church in Milford have agreed to hold a protracted meeting, (by the leave of Providence) to commence on Thursday, the 26th of March. Ministering and other brethren are affectionately invited to attend.
March 1. JAMES H. LINSLEY, Pastor.

FOR SALE.

A PRINTING ESTABLISHMENT, suitable for a Country Office, consisting of
Several fonts of Type, partly worn,
1 Imperial Press, with latest pattern,
Together with Stands, Furniture, Composing Sticks, &c. &c.
Apply at this office. 9.

NOTICE.

At a Court of Probate holden at Suffield, within and for the County of Suffield, on the 22d day of February, A. D. 1833.

Present, LUTHER LOOMIS, Esq. Judge.
On motion of the Administrator on the estate of Apollis Norton, late of said Suffield, within said district, deceased, this Court doth appoint the 18th day of March next, at 2 o'clock P. M., at the Probate office in said district, for the hearing, allowance, and settlement of the administration account on said estate; and doth direct said Administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard therein, by advertising the same in a newspaper printed in Hartford, and post a copy hereof on the sign-post in said Suffield.
Certified for record,
LUTHER LOOMIS, Judge.

POETRY.

From the N. E. Christian Herald.

The following admirable lines from the gifted pen of Mrs. BROOKS, the sweet singer in our American Israel, will be read with feelings of mournful pleasure, by all who retain a high respect for the memory of Dr. ADAM CLARKE.

To the Editor of the N. E. Christian Herald.
Sir—I send for the columns of your paper, a brief tribute to the memory of Dr. Adam Clarke, one of the greatest men which our own age, or any other age of the world has produced.

Hartford, Feb. 1, 1833.

Respectfully,
L. H. SIGOURNEY.

ON THE DEATH OF DR. ADAM CLARKE.

Know ye a prince hath fallen? They who set
On gilded throne, with rubied diadem,
Caparison'd and guarded round, till death
Doth stretch them 'neath some gorgeous canopy,
Yet leave no foot-print in the realm of mind—
Call them not kings—they are but *eroded men*—
—Know ye a prince hath fallen—Nature gave
The signet of her royalty—and years
Of mighty labor won that scepter'd power
Of knowledge, which from unborn ages claims
Homage and empire, such as time's keen tooth
May never wear—Yea—and the grace of God
So witness'd with his spirit, so impell'd
To deeds of Christian love—that there is read
A monument for him, which hath no dread
Of that fierce flame that wrecks the solid earth—
—I see him 'mid the Shetlands, spreading forth
The riches of the Gospel—kneeling down
To light his lamp in every darken'd hut;
Not in the arms of proud barbarian's hand,
But with a towel girded, as to wash
The feet of those whom laughing princes scorn—
—I see him lead the rugged Islander
Even as a brother—to the Lamb of God—
Counting his untold more precious far
Than all the lore of all the letter'd world—
—I hear his eloquence—but deeper still,
And far more eloquent, there comes a dirge
O'er the wild wave—"All that ye boast of man,
Is as the flower of grass."

Farewell!—farewell!

Pass on with Wesley, and with all the great
And good of every nation—ye!—pass on
Where the cold man of war, which sometimes throws
Unholy shadow o'er the heaven-warm'd breast,
Doth melt to nothingness—and every surge
Of warring doctrine, in whose eddy depths
Earth's clarity was drown'd—is a sweetly lost
In the broad ocean of Eternal Love.

From the Sunday School Journal.

MOUNT ARARAT.

(From Smith and Dwight's researches in Armenia.)

Sick at heart of these abominations of the false prophet, and wishing to retreat from our dirty den for meditation becoming this holy day, we walked into the fields to gaze upon Mount Ararat, and reflect upon the time when Noah in this very valley builded an altar unto the Lord, and order'd that acceptable sacrifice of a sweet savor, which procured for himself and his posterity a divine title to the earth and its productions, and the solemn covenant that "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." We first saw that mountain the morning we entered Nakhchevan, and during the three weeks we were in the valley of the Aras, nothing but cloudy weather during a few days obscured it from our sight. It was nearer at any point between here and Erivan, but perhaps no where did we have a better view of it than from this place. The natives know it under no other name than *Ararat* in Armenian, and *Aghur-dagh* (heavy mountain) in Turkish. The name of *Ararat*, by which it is called among Europeans, is applied in Scripture only to a country which is in one instance called a kingdom. The similar name of *Ararat* was given by the Armenians, long before they had received the Scripture account of the flood by their conversion to Christianity, to the central, largest and most fertile province of their country, the one which, with the double exception of some two hundred and thirty years, was the residence of their kings or governors from the commencement to the termination of their political existence, and nearly in the centre of which this mountain stands. The singular coincidence, considering the ease with which so distinguished a province might be named by foreigners for the kingdom itself, argues much for the identity of the Ararat of Scripture with the Ararat of Armenia. It was on the mountains of Ararat that the ark rested after the flood; and certainly not among the mountains of Ararat, or of Armenia generally, or of any part of the world, have I seen one, the majesty of whose appearance could plead half so powerfully as this, a claim to the honor of having once been the stepping stone between the old world and the new. It lies N. 57° W. of Nakhchevan, and S. 23° W. of Erivan, on the opposite side of the Aras; and from almost every point between the two places, the traveller has only to look across the valley, to take into one distinct field of vision, without a single intervening obstacle, the mighty mass from its base to its summit. At Erivan it presents two peaks, one much lower than the other, and appears to be connected with a range of mountains extending toward the northwest, which, though really elevated, are in comparison so low, as only to give distinctness to the impression of its lonely majesty. From Nakhchevan, not far from a hundred miles distant, and also from our present point of observation, it appears like an immense isolated cone of extreme regularity, rising out of the low valley of the Aras; and the absence of all intervening objects to show its distance or its size, leaves the spectator at liberty to indulge the most sublime conceptions his imagination may form of its vastness. At all seasons of the year it is covered far below its summit with snow and ice, which occasionally form avalanches, that are precipitated down its sides with the sound of an earthquake, and with the steepness of its declivities, have allowed none of the posterity of Noah to ascend it. It was now white to its very base with the same hoary covering; and in gazing upon it, we gave ourselves up to the impression that on its top were once congregated the only inhabitants of the earth, and that, while travelling in the valley beneath, we were paying a visit to the second cradle of the human race.

Two objections are made to the supposition that Scripture refers to this mountain when it speaks of "the mountains of Ararat." One is, that there are now no olive trees in its vicinity, from which Noah's dove could have plucked her leaf. And it is true, so far as we could learn, that that tree exists neither in the valley of the

Koor nor of the Aras, nor on the coast of the Caspian, nor any where nearer Batoom and other parts of the eastern coast of the Black sea, a distance of seven days' journey of a caravan, or about one hundred and thirty miles in the circuitous route that would thus be taken. But might not a dove make this journey in a day? Or might not the climate then have been warmer than it is now? The second objection is drawn from the fact that some of the old versions and paraphrases, particularly the Chaldee and Syriac, refer "to the mountains of Ararat" to the mountains of Kurdistan, where there is, not far from Jezereh, a high mountain called Jody, on which the Moslems suppose the ark to have rested. But if the ark rested on that, the posterity of Noah would, most likely, have descended at once into Mesopotamia, and have reached Shinar from the north; while, from the valley of Aras, they would naturally have kept along on the eastern side of the mountains of Media, until they reached the neighborhood of Hamadan or Kermanshah, which is nearly east of Batoom. Such is the route now taken every day by all the caravans from this region to Bagdad. The Armenians believe, not only that this is the mountain on which the ark rested after the flood, but that the ark still exists upon its top; though, rather from supernatural than from physical obstacles, no one has yet been able to visit it. A devout venerated, their legends relate, once attempted, for this purpose, to ascend the mountain. While yet far from the top, drowsiness came upon him, and he awoke at the bottom, in the very spot whence he had started. Another attempt resulted only in the same miraculous failure. He then betook himself more fervently to prayer, and started the third time. Again he slept, and awoke at the bottom; but now an angel stood before him with a fragment of the ark, as a token that his pious purpose was approved, and his prayer answered, though he could never be allowed to reach the summit of the mountain. The precious gift was thankfully received, and is to this day carefully preserved as a sacred relic in the convent of Echmiadzin.

From Badger's Weekly Messenger.

A TALE OF TRUTH.

A few years ago, I became a resident in a village in the western part of this State. I was much surprised at the state of society. I found, that on the Sabbath, the grog-shops were open; and those who were considered the most respectable of the town, were their constant visitors. There was a club of young men that met almost nightly, to drink and gamble. They were middle in practice and principle, and what made it still worse, they were all, with one exception, married. They had gone on in this course, for four or five years, apparently growing worse every year. What must have been the feelings of their wives, when, night after night, week after week, and year after year; they returned to their homes in the same state of brutal intoxication! Had they been men who never knew the advantages of education, there might have been some excuse, but this was not the case. They had all enjoyed the privilege of a good education—two or three were college bred.

One night, being more than usually intoxicated, one of their companions became perfectly insensible, and fell under the table. They raised him up, laid him on the table, and placed cents on his eyes; and, with all the hardihood which drunkenness gives, one of them arose and pronounced his eulogy, declaring him to be a good fellow, and I regretted his untimely death. After amusing themselves in this manner, for some time, they concluded their degraded companion to his residence. But, alas! he never joined them any more. He was put to bed; and the next morning, a raging fever set in, and during the day, he burst a blood vessel, and before the week had expired, he was deposited in the cold and silent tomb. He died at the age of thirty-eight years, leaving a wife and three children. His companions attended his funeral.

Next morning, another of the club, (Mr. P.) was missing. His hat was found upon the bridge, and about eight o'clock, the body of the miserable man was drawn from the water. Still the remainder continued their midnight orgies. In about two months, a third was taken down, and died a bloated, drunken sot. He had commenced life with fair prospects; married a beautiful woman, and, at the age of thirty-one, he died unregretted. His last words were, "I Spent my life in Drunkenness." A minister of Christ, (Mr. C.) called to see him. He scoffed at all ideas of a future state, and died with a perfect indifference to a hereafter.

The next called to his last account, was a young man scarcely twenty-five. His irregular course of life, brought on a quick consumption. I saw him when his feeble limbs refused to bear the weight of his emaciated frame, he was perfectly indifferent to the future—we could make no impression on his mind, and in the morning of his days, in the spring of life, and in the opening of manhood, he also died, a victim to intemperance. Two out of the six, still remained. They were both men of science, and of high literary attainments. Mr. M— was about thirty-two or thirty-three years old. He united with a highly cultivated mind, most bland and pleasing manners. Talents he had, and of the first order, and when free from the intoxicating fumes of liquor, he was calculated to be an ornament to society. He had, if not better nature's boon.

"An act of selfish Memory in another's heart,
But they that saw him, did not see in vain,
And, once beheld, would ask of him again."

In spite of his habits he was beloved, and would have been highly respected. For a while the loss of his associates apparently made some impressions, but, alas! it was like the morning cloud, and I early dew—it passed away. He lost his situation under government; he had squandered his property, and, at length, weary of life, and disregarding the future, the wretched and misguided man put a period to his existence.

He was like a bark in the midst of a tempestuous ocean—for a long time, he wavered, tossed about between hope and fear, sinning and repenting, but, at length, we trust he is safely moored. For three years, he has been a steady and acceptable member of the church of Christ—the only one out of the six, who was not wrecked upon the ocean of intemperance, wafted on by infidelity.

ESSAYS ON KNOWLEDGE.

By G. W. LIGHT.

In my first essay, I recognized the doctrine of the existence of a Creator and Governor of the Universe, which I consider established. But this, together with many other propositions which I may assume as correct, without entering into a discussion of them, may be illustrated in the course of the series. I shall however bear in mind the department in which I am writing, and endeavor, in all cases, to keep within

the sphere of simple philosophical reasoning.

There are two kinds of knowledge; *intuitive* and *discursive*. Intuitive knowledge is immediate perception of truth; discursive, that which is obtained by deduction of reason. For example—the knowledge that a whole is greater than a part, is obtained by immediate perception; while the knowledge that three angles of a triangle are equal to two right angles, is obtained by deduction of reason.

All the knowledge possessed by the Author of the Universe is probably intuitive; all the knowledge man obtains, is acquired by intuition and deduction of reason.

The doctrine of *innate ideas* may be considered as exploded; though there is not so great a difference in the opinions of the different schools of philosophers on this subject, as some suppose. That sensation and reflection furnish mankind with the first materials of all their knowledge, is not now disputed.

It is said that the mind is the eye of the soul. This is undoubtedly true in some sense; but I think it will lead to less confusion, as to terms, to assume that both the mind and the soul are comprehended in the term *mind*. I consider the mind as including all of what is called the spiritual part of man. It may therefore be more proper to say, that the faculty of understanding is the eye of the mind. It is also said, that by knowledge the mind perceives truth, as by vision the eye sees light. This is very well, except that, strictly speaking, *understanding* should be substituted for *mind*, in this case.

Some have been led to the conclusion, that a knowledge of every thing is necessary, in order to understand any one thing fully. This is unsound. If the mind could know all truth, it would be as comprehensive as the mind of God. As the eyes may see corporeal objects, without seeing the nature, the number, the form, position of their interior elements, so the mind of man may know things and truths, without knowing all their causes, relations, properties, and effects. The eye may see the ocean, without being able to see its depth or extent; and the mind of man may see God, without being able to know all the perfections of his infinite nature. One truth after another may be communicated to the mind, in its present state, by intuition and deduction of reason, as perfectly as if it were in possession of all other truths. Every thing above human comprehension, may properly be termed *mystery*.

CONSEQUENCES OF FLIGHT.

Some years since, a handsome and very intelligent youth, whose name was Henry Lewis, a son of a respectable attorney, was placed for a probationary time, previously to an intended apprenticeship, with a surgeon and apothecary, in the immediate neighborhood of one of our great public schools. He had not been there long before one of the scholars who lodged at the surgeon's, in league with the servant boy of the house, devised the following stratagem to frighten him. One night during the absence of the master, the servant boy concealed himself under the bed of Henry, before the latter retired to rest and remained there till the hour of midnight, when, on a preconcerted signal of three raps at the chamber door, it suddenly opened, and in stalked the school boy, habited in a white sheet, with his face horribly disguised and bearing a lighted candle in his hand; the servant boy in the mean time heaving up the bed under Henry with his back. How long this was acted it is not known; it was done long enough, however, completely to dethrone the reason of the unfortunate youth, who, it is supposed, immediately covered himself with the bed-clothes and so continued till the morning. On his not rising at the usual time, some one of the family went up to call him, and not answering, except by incoherent cries, he was discovered in the state described. The melancholy feelings of his situation were conveyed to his friends, on his removal to them; the facts having been disclosed, partly by the confession of the servant boy, and partly by the unfortunate youth himself during the few lucid intervals that occurred in the course of the first year after his misfortune. His parents were both then living; they are, however, since dead, and the little property they left to support him is exhausted, together with a small subscription which was also raised to furnish him with necessities, and to remunerate a person for taking care of him. He is perfectly harmless and gentle, being rather in a state of idiocy than insanity, seldom betraying any symptoms of violent emotion, except occasionally about midnight, (the time of his unhappy disaster,) when full of indescribable horror he exclaims, "O! they are coming! they are coming!" All hope of a recovery is at an end; more than 20 years having elapsed since the catastrophe happened. This pitiable case may prove an awful warning to the inconsiderate and mischievous of both sexes. T. B.

DUTIES OF A MINISTER'S WIFE.

A minister's wife should never betray the confidence reposed in her by her husband, and regard the opinions, views, and feelings which he has communicated in the course of their private conversation. The secrets he deposits in her bosom, are to be as sacredly observed and guarded, as the ring, which, on the morning of their union, he placed upon her finger.

Prudence is to be displayed in all her conduct towards the church. Probably, the chief part of prudence lies, in a proper government of the tongue; a virtue, in which the female part of the human race have not been supposed greatly to excel. A very large proportion of the disturbances which agitate the surface, and extend their influence to the very depths of society, arise from imprudent language. There appears to be in one half of society, an incurable propensity to relate what is to the disadvantage of their neighbors; and in the other half an insatiable appetite to relish the slander, when it is reported. Now a minister's wife should most anxiously guard against this propensity in herself, and most assiduously labor to abate this appetite in others. Let her, wherever she goes, remember, that there are many waiting and watching for her words, which they will be sure to reverberate with the mimicry, though not with the fidelity, of an echo. Let her tongue never deal in sarcasm, satire, invective, censure, or slander. Let it be an invariable rule with her, to speak ill of no one. She should never appear fond of receiving ill reports from others. If she have a taste of this kind, gratification enough will be found here. Like a queen bee, she has no need to roam abroad in quest of honey—she may sit at home in indolent repose, while the whole hive of gossip, and tattlers, will collect for her an exuberant supply. Let her rather discourage these humming, busy insects, and convince them that she has neither ear for their buzz, nor taste for their honey. Let her never betray a secret, which she has been compelled to receive; nor become umpire between two contending parties, since, in what-

ever way her decision is pronounced, she is almost sure to offend one of them. She should avoid, as much as possible, the appearance of favoritism. Some there must be, with whom she will be more intimate than others; but this fact, if it be known, should be but little seen; and her friends should be always such, as by the common consent of the society would be allotted to her; of course, they should not be minions selected to sustain the character of fawning sycophants, purveyors of news, or tools of selfishness. In all her deportment towards the church, she should maintain a dignified, though not a proud consciousness of her station, blended with the greatest *affability* and *affection*. The law of kindness should be on her lips, and all her conduct should be so many displays of the meekness of wisdom. Her dignity should prevent the highest from being obtrusive, her kindness should make the lowest feel that she is accessible. Without being a busy body and meddling with the concerns of others, she should make the interests of her friends her own. Her advice and assistance should always be granted when asked, but never distributed in a way that would render it unwelcome and little valued. Over all institutions which have been formed in the congregation, with a more direct reference to the relief of female necessities, she ought to reside with wisdom, meekness, and zeal. Her influence should be discreetly exerted in forming the general and pious habits of the younger females. She should be the friend of the poor, and be often seen in the chambers of those of her own sex, when they are visited with sickness. With so much to engage her attention, she will have little leisure for visits of useless show, or expensive intercourse. Such she ought not to be expected to keep up, for her time can be more usefully and profitably employed. For visits of mere gossip, or etiquette, she ought not to be put in requisition; and if she is, she should resist the attempt, which is thus made to enslave her by the bonds of fashion or of folly. She is the wife of a man, whose name is God—whose business, the salvation of souls—whose scene of labor, the church of Christ—and the consequences of whose exertions, whether they succeed or fail, are infinite and eternal; let her act accordingly.—Church Member's Guide.

MORAL DEMONSTRATIONS OF CHRISTIANITY.

The evidences of Christianity have been admirably condensed by Jeremy Taylor, in what he calls a *moral demonstration*, and has inserted in the first book of the Ductor Ductantium. We know not a single tract, that could be placed in the hands of a candid infidel, (a rare combination,) with a fairer prospect of producing the happiest effect. A specimen of it, can hardly fail to excite the desire of perusing the entire: "The Christian religion is a doctrine perfective of human nature, that teaches us to love God, and to love one another; to hurt no man, and to do good to every man; it propines to us the noblest, the highest, and the bravest pleasures of the world; the joys of charity, the rest of innocence, the peace of quiet spirits, the wealth of beneficence, and forbids us only to be beasts, and to be devils; it allows all that God and nature intended; it forbids us to take pleasure in that which is only the entertainment of devils; in murders and revenges, malice and spiteful words and actions; it permits corporeal pleasures, where they can best minister to health and societies, to conservation of families, and honor of communities; it teaches men to keep their words, that themselves may be secured in all their just interests; and to do good to others, that good may be done to them; it forbids lying to one another; and commands obedience to superiors, that we may not be ruined in confusion; it combines governments, and confirms all good laws; and makes peace, and opposes and prevents wars, where they are not just, and where they are not necessary. It is a religion, that is life and spirit; not consisting in ceremonies and external amusements, but in the services of the heart, and the real fruit of lips and hands, that is, of good words, and good deeds; it bids us, to do that to God, which is agreeable to his excellencies—that is, worship him with the best thing we have, and make all things else minister unto it; it bids us to do that to our neighbor, by which he may be better; it is the perfection of the natural law, and agreeable to our natural necessities, and promotes our natural ends and designs; it does not destroy reason; but instructs us in it, in very many things, and complies with it in all; it bath in it, both heat and light; and is not more effectual, than it is beautiful; it promises everything, that we can desire; and yet, promises nothing, but what it does effect; it proclaims war, against all vices; and, generally, does command every virtue; it teaches us, with ease, to mollify those affections, which reason darts scarce reprove, to cause she hath not strength enough to conquer; and it does create in us those virtues, which reason, of herself never knew, and, after they are known, never could approve sufficiently: it is a doctrine, in which nothing is superfluous, or burdensome; nor yet, is there any thing wanting, which can procure happiness to mankind, or by which God can be glorified. And, if wisdom, and mercy, and justice, and simplicity, and holiness, and purity, and meekness, and contentedness, and charity, be images of God, and rays of Divinity, then, that doctrine, in which all these shine so gloriously, and in which nothing else is ingrafted, must needs be from God; and that all this is true, in the doctrine of Jesus, needs no other probation, but the reading of the words: Ductor Ductantium, l. iv. 2.

TRUTH IS POWER.

Some men say that 'wealth is power,' and some that 'talent is power,' and some that 'knowledge is power;' and others that 'authority is power;' but there is an aphorism that I would place on high above them all, when I would assert that truth is power. Wealth cannot purchase—talent cannot refute—knowledge cannot overreach—authority cannot silence; they all, like Felix, tremble at her presence. Flung her in the most tremendous billows of popular commotion; cast her into the sevenfold heated furnace of the tyrant's wrath; she mounts aloft in the Ark upon the summit of the Deluge; she walks with the Son of God untouched through the conflagration.

She is the ministering spirit who sheds on man that bright and indestructible principle of life, light and glory, which is given by his Mighty Author to animate, and illumine, and inspire the immortal soul, and which, like himself, 'is the same yesterday, to-day, and forever.' When wealth, and talent, and knowledge, and authority; when earth and heaven itself, shall have passed away, truth shall rise like the angel of Manah's sacrifice, upon the flame of Nature's funeral pyre and ascend to her source, her heaven and her home—the bosom of the holy and eternal God.

SABBATH SCHOOL TREASURY.

This Periodical has been published several years under the direction of the Massachusetts Sabbath School Union. This Society has now become a Baptist Institution, and the Treasury will continue to be published under its direction.

According to the original proposals each number will contain at least twelve pages, 12mo. Price 50 cents per annum, in advance. If the subscribers are as numerous as heretofore each number will contain twenty-four pages.

The object of the Sabbath School Treasury is to interest children, Sabbath School teachers, parents and pastors, and excite all to active effort in the promotion of Sabbath Schools. Every one must perceive the importance of such a work to the Baptist denomination. It is the only one in that denomination, intended especially for Sabbath Schools, that we know of in the country. Shall it not be amply sustained?

Any pastor, superintendent, or teacher, who will forward to H. J. Howland, No. 47, Cornhill, the names of eight subscribers, and become responsible for the same, shall receive the ninth copy gratis, and the same proportion for a larger number.

All communications relating to the editorial concerns of this work should be addressed to the Secretary of the Massachusetts Sabbath School Union, No. 47, Cornhill, Boston.

All remittances of money or orders for the work should be addressed to the H. J. Howland, Agent of the Depository, No. 47, Cornhill, Boston.

F. J. HUNTINGTON, of this city, is agent for the above work.

PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is \$150,000, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in and secured, and the whole amount, (\$150,000) is vested in Bank funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:

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WM. W. ELLSWORTH, Pres.
THOMAS C. PERKINS, Secy.
Hartford, Jan. 1833. cow3n38

CARSON & COX ON BAPTISM.

JUST published, the first American edition of this unrivalled work, in which the whole range of Greek literature has been examined, to ascertain the meaning of the word Baptizo. The whole work forming a refutation of Messrs. Wardlaw, Ewing, and Dwight, and a noble defence of the doctrine and practice of Baptists. Various publications, both in Europe and America, have spoken in terms of high commendation of Mr. Carson's production.

The Editor of the American Baptist Magazine for Sept. 1832, makes the following remark respecting the volume now offered to the Baptist churches: "It is marked deeply (perhaps some may feel that it is too deeply marked) by sound learning and vigorous argument. It advances to the controversy, with the confidence inspired by a thorough knowledge of the goodness of his cause, and of his own intellectual and literary resources."

For sale at various bookstores in New York and Boston; at the Baptist Tract Depository, Philadelphia; Bennett & Bright, Utica; Ball & Sons, Richmond, Va.; W. Riley, Charleston, S. C.; Hubbard & Edmund, Cincinnati; F. J. Huntington, Hartford, Conn.; and Steele, Albany.

Oct. 6.

THE GEOGRAPHY OF THE HEAVENS.

F. J. HUNTINGTON

THIS day published THE GEOGRAPHY OF THE HEAVENS, or familiar instructions for finding the visible Stars and Constellations: 1 vol. 18 mo., accompanied by

AN ATLAS,

CONTAINING THE FOLLOWING MAPS: 1. The visible heavens in October, August and September, November and December. 2. The visible heavens in the May, and June, north polar regions for each year, February and March, month in the year. 3. The visible heavens in April, 6. The visible heavens in the May, and June, north polar regions for each year. 4. The visible heavens in July, month in the year. 5. Planisphere of the whole heavens on Mercator's Projection.

By E. H. BURRITT, A. M.

Extract from the Introduction to the work. "I have long felt the want of a Class Book, which should be to the study of the heavens, what Geography is to the earth. A work that should exhibit, by means of appropriate delineations, the scenery of the heavens, the various constellations arranged in their order, point out and classify the principal stars according to their magnitude and places, clearly and without confusion; and be accompanied at the same time with such familiar lessons, exercises and illustrations, adapted to instruction, as should bring the whole system within the pale of popular instruction and the scope of juvenile understanding."

"I have endeavored to teach the Geography of the heavens, much as we teach the Geography of the earth. Whilst one gives the history, situation, extent, population and principal cities of the several kingdoms of the earth, I have done nearly the same in regard to the Constellations; and I am persuaded that a knowledge of the one may be as easily obtained, as of the other. The systems are similar. It is only necessary to change the terms in one, to render them applicable to the other. For this reason, I have yielded to the preference of the publisher in calling it a 'Geography of the Heavens,' instead of 'Astronomy,' or some other name more etymologically apposite."

GEOLOGY.

For sale by F. J. HUNTINGTON, the CHILD'S GEOLOGY, revised and enlarged by Mrs. ALBINA H. L. PORTER, author of Familiar Lectures on Botany, Dictionary of Chemistry, Lessons in Education, &c. This work is offered as a guide to the young pupil in commencing the study of Geology. It is designed for common schools, and the younger members of high schools. It is so thought that a book of this kind, leading the child to see the 'handy work of God,' may serve a more valuable purpose for Sunday School libraries, than many of the fictions which are now to be found on their shelves.